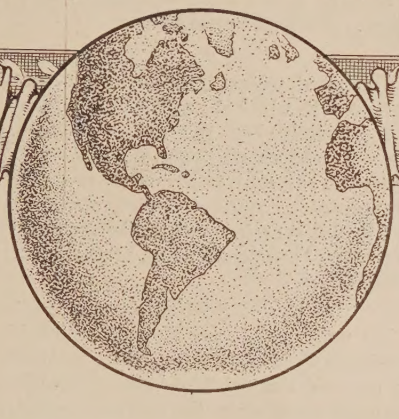
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

March 11, 1922



The Master Joy

We shall not travel by the road we make;
Ere day by day the sound of many feet
Is heard upon the stones that now we break,
We shall be come to where the cross-roads meet.

For us the heat by day, the cold by night,
The inch-slow progress, and the heavy load,
And death at last to close the long grim fight
With man and beast and stone; for them the Road.

For them the shade of trees that now we plant,
The safe, smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day labor, travail of the soul.

And yet—the road is ours as never theirs!
Is not one joy on us alone bestowed?
For us the Master-Joy, O Pioneers—
We shall not travel, but we make the Road.

V. H. Friedlander.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, John van Schaick, Jr., Kirby Page.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1108, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager
176 NEWBURY STREET, BOSTON
DORCHESTER AVE. & 60TH ST., CHICAGO

Μιγμα

We must never forget that all politics are a kind of dealing with second-bests; what matters is whether the particular second-best thing that we have selected is as good as we could reasonably have hoped. (*Manchester Guardian.*)

υ λ

Europe stumbles blindly and lamely along a path which she might tread firmly and hopefully had she statesmen with courage to speak stirringly of the need to revise the hateful treaties and to re-create Europe not in a spirit of vindictive revenge but in full consciousness of the economic necessity of co-operation and brotherhood. (*The Nation.*)

υ λ

We must make over Europe, which is necessary to our existence. There must be no more of this spirit of war. Certainly we must justly claim the reparations due, but let us not demand with such childish violence more money from one nation than all countries together could furnish if they emptied their treasuries. (*Anatole France.*)

υ λ

The average man who hasn't gone to church since his youth believes that the church is till preaching and teaching what it taught in those days. How is he ever to know what it really is teaching unless the church tells him? And how is the church to tell him unless it catches him off guard when he is reading his newspaper or magazine? The church has got to show, as clearly as words can show it, what the church has to "sell" to-day. It can, by a wise use of newspaper and magazine space, reach almost every man and women who doesn't go to church. Why not give every human being a knowledge of what that message is? (*Christian Century.*)

υ λ

Developers of air service should not forget how may rafts were shattered before men made a boat that floated by displacement. (*Boston Herald.*)

υ λ

President Harding's suggestion that we stand at the dawn of a new era in human history carries with it the inescapable suggestion that we must have a new era in education, also. No new social or political era will get far on its way if education remains behind in an ancient twilight. This is the biggest problem now before the educational statesmanship of the nation. Will disarmament change our education in any way? Will educators see their work in the light of this new dawn? The educators of the nation must answer the question which the statesmen have asked! (*The Survey.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger Etz, 176 Newbury St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 185 W. 9th Ave., Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E Hunt, 25 Forest Avenue, Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 5 Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Charles Taylor, Maywood, Ill.
Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston,
Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 So. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven
Georgia—Rev. A. G. Strain, 98 W. Peachtree Street, Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—Rev. Thomas Chapman, Hopkinsville.
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. George E. Leighton, D. D., 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resource.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV No. 10

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Think not to play with friendship for a time and then forget the friend.

* *

Make haste if you are catching fleas, but go slow in judging your fellow man.

* *

Talk sparingly of the virtues of your friend; of the faults of your enemies do not talk at all.

* *

A crab once thought he would be a fish, but he promptly sidestepped when danger approached.

* *

It is easy to underestimate the burden on the shoulder of another, but it is Christian not to do it.

* *

The congregation by its attendance and interest may preach a great sermon from the lips of a mediocre preacher.

* *

The "little men and women" of to-day will have a hard time keeping up with the boys and girls of their generation.

* *

Some pretty big men and women came out from those rocked cradles which we wise people of to-day look upon only to despise.

* *

Convincing Preaching

There is so much good preaching in the world which does not get anywhere! We hear the ecstatic cry of, "What a fine sermon! It can't be answered." But what does it mean? How much of a place does it fill in life, and how lasting is it? Well, the answer is only to be found in the lives of the hearers. We may accept everything that is said, but what does it mean twenty-four hours later? That is, the people in the pews are the real preachers that convince. But too often we think we can hire the preacher to do the preaching for us, and we shirk our own responsibility. Most of the world is still in the picture-book stage; it can see a great deal better than it can hear, and the great sermon becomes convincing to the great majority of the people only when it is illustrated in living pictures. Every real church is a corporate partnership; the preacher can furnish the motive and method, but it is the people who must put out the goods. Catch a single vivid, vital thought and go forth to put it vividly, vitally before the world, your world, whether big or little, and you will convince. The sound of the preacher's voice dies within the walls of the church, the lives of those in the pews must project it into the hearts of men.

The Friends and France

The practise of good-will is more than a creed with the Friends; it is the very heart of their religion. During the war they stood ready to undergo any amount of persecution rather than renounce the fundamentals of their faith. They were the first to carry the work of war relief into Austria and Germany, and now when misunderstanding and hatred are springing up against France, they have come forward with a plea for an active faith in and a creative good-will toward that unhappy and suffering country. Elsewhere in this issue appears an abstract of the splendid appeal issued by the Friends' Council for International Service at their London Yearly Meeting. Although concerned primarily with Anglo-French relations, it applies equally well to the relations between France and the United States.

Everybody or Nobody

It must be everybody or nobody, said Lincoln rgarding the salvation of mankind, and that statement will stand the tests of the ages. As a great minister has said: "God's purpose must cover humanity here and elsewhere. His object must be a moral universe wholly in accord with Himself. His achievement in those who love Him must indicate his intention for those who turn away from Him. In the rational life that He has made, His ideal must be to become all in all." This key-thought of the Christian genius has been suffered to decline, because those who had this one talent have wrapped it in a napkin and buried it from usefulness, and now in these later days many of a narrower faith are digging up the talent and putting it on the market to multiply. No one seeks in these days of the co-operative spirit to launch theological controversy, but here is an elemental truth, a "fundamental" far more worthy of a million dollars endowment than the series of "superficials," the price for which was violated reason and broken consciences. How soon will the greatness of our special mission as a Church, adapted to the new age, redawn upon our people, as it first dawned upon the fathers and glorified them and their work?

But Do You?

A man loudly proclaimed that he believed in the worship of God, and in the worth of man. He went on with a list of many good things which constituted his creed. But it did not mean anything when he stepped outside of the religious fences. He forgot God when he got busy "doing" men; he thought he must win money so he could help on the worship of God, but he overlooked the worth of the men he was "doing" along the way! In varying degree we are all guilty of like lapses; we all say "we believe," but do we? When are we going to realize that saying will not get us anywhere unless it is backed up by doing? The faith that will not work in every place and every day has little saving power. What doth it profit if we say we believe in God on Sunday and forget Him all the rest of the week? What doth it profit if we say we believe in the worth of man one day of the week and exploit him all the others? Religious belief if it is real will work. You say you believe the great religious principles, but do you? Just try some of them out on Monday!

* *

THE "CHRISTIAN REGISTER'S" REACTION TO REACTION

SOME of our readers have thought we were "Seeing Things" when we have uttered warnings concerning the danger to religious liberty from the attacks of the Fundamentalists and the Premillennialists. We commend to their attention the following extracts from editorials in the latest two issues of the *Christian Register:*

The Religious Ku-Klux

With millions of wealth to back them up, a group of ministers, chiefly Baptists, are leading a monstrous inquisition against the colleges of the country. They demand adherence to what they call the "fundamentals." They make their menacing demands upon institutions without regard to their status as sectarian or state or private. For example, Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, who on account of his position of power is the most heinous and alarming of these diabolical persons, signs his name to a circular sent to President Ernest M. Hopkins of Dartmouth College, calling his attention to the rulings of the Northern Baptist Convention on the "fundamentals," and asking President Hopkins to see to it that these things of faith be strictly adhered to in the instruction in his institution.

The fact that Dartmouth is as free from sectarian control as, say, the University of Wisconsin, and that Dr. Laws has as much right as a Roman Catholic would have to say Dartmouth must acknowledge the rule of the Papacy—this fact makes no difference at all to this fanatical and terrifying crew. They are consumed of wild zeal. One of their allies is that genial publicist with the religious knowledge of a ten-year-old child, William Jennings Bryan, a Presbyterian, who calls the president of the University of Wisconsin, E. A. Birge (a lifelong and active Congregationalist), an atheist, because that institution does nothing to counteract the modern scientific teaching about the Bible.

Throughout the land the faculties of both Baptist and Presbyterian institutions have been intimidated and put under espionage until now they live in terror. One of the wisest and ablest of these men told the *Register* that conditions were unbelievable to an outsider. The forces grow so strong and violent, they have so much money to carry on, that a man who comes under their condemnation is done for.

And what does it all mean? The central dogma is the second coming of Christ. Believe that or die! It is a long, involved system of doctrine on the subject that they have fabricated out of a benighted literalism, and its awfulness, its bloody sweep over the world, surpasses the most gruesome pictures in the Book of Revelation. The other three "fundamentals" are the supernatural birth of Christ, the vicarious atonement of Christ, and the bodily resurrection of Christ.

A Trampled World

Our alarm about the religious Ku-Klux, as written in these pages last week, had one motive and one object. First, we are concerned for the religious welfare of the millions of people who are being debauched by this most abominable belief. Second, we challenge the capable men in our Church and the tainted Churches—virtually all the Evangelical Churches—to assail this thing with the sublime wrath of Jesus in a like instance, and to smite it with the sword of the spirit and utterly destroy it by the flaming truth and passion of pure religion.

The most conservative and timid people in the world are inbred church members, notably the leaders who think all things can be quietly disposed of if only we will be sweet, soft, and kind. There is a time to be kind and there is a time to be severe. Any minister who thinks more of keeping his denomination intact than he thinks of making the truth prevail is a betrayer of his fellows and a spiritual pervert. That is what we should be obliged to say in this grave instance of many preachers and editors of religious papers, as we would also say it of theological teachers and sectarian college professors.

* *

LAYMEN PREACHERS

NO, *not* lay preachers. In the past, churches too poor or too remote to have a "regular" minister had to put up with some zealous but usually ignorant layman who had been duly licensed by proper ecclesiastical authority.

Through the observance of Laymen's Sunday, the Universalist Church has come to realize its wealth of educated and thoughtful laymen who have vital things to say to other men. The address published last week is only one of dozens sent or offered to the *Leader* that we would gladly publish if space permitted. Here is a splendid evidence of the intellectual and spiritual activity of our Church. Not many years ago there was often a dearth of material to fill much smaller papers than the present issues. Now week by week the problem that confronts the editorial board is what must be crowded out. For this change our laymen are responsible in no small measure. It is not merely the copy they themselves furnish; loyal and consecrated ministers who were disheartened by the seeming indifference of their parishioners are eagerly and joyously going forward in their new-found fellowship with their own men. The Universalist Comrades may be a layman's organization, but it is doing much for the pulpit as well as for the pew. The layman preacher gains understanding sympathy with the other preachers that helps enormously toward a united service of the common life.

The Washington-Japan Campaign---A Lenten Challenge

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

Ralph W. E. Hunt, National President Order of Universalist Comrades

"Nation with nation, land with land,
Unarmed shall live as Comrades free;
In every heart and brain shall throb
The pulse of one fraternity."

EACH day is bringing us nearer the fulfillment of the prophecy in those lines above quoted. It is within the power of the Universalists of America to hasten the coming of the Kingdom of Heaven. By Universalists we do not mean simply the women, the children, or some of the men, but we emphatically mean *all* the men, women and children who owe anything to the Universalist Church, its auxiliaries, its ministers, Sunday school teachers, or to its consecrated laymen and laywomen. There are thousands and thousands who owe all that they are in character and position to the teachings and inspiration of the Universalist Church. Many of these friends quite naturally love our denomination, and give generously of time and money. They can always be counted upon to meet every appeal or challenge of the Church. There are, however, many belonging to our parishes upon whom the mantle of opportunity for service as Christ's men falls lightly. They are demanding the most of the Church, receiving as much in the religious training of their families as "neighbors" families, and the ministrations of the Church in times of sorrow and perplexity, but they *give* the least in return to the Lord.

The day has come in the Universalist Church when the world-challenge is so insistent that we shall be counted out as a Christian body, if this independence or indifference is not replaced by a real passion to serve God. The tremendously hopeful sign in the Church to-day is the mobilizing of our *men* under the colors of the Order of Universalist Comrades.

The *men* of the Universalist churches are aroused. They now have a National Brotherhood of which they are proud. Already this order has rendered most valuable service to the Church and through it to the world. They adopted the policy of assuming definite tasks for the denomination while working out their own administration and organization problems. The Universalist Comrades are doers of the Word. If not already enrolled, we urge you to send your name in at once with check for $2 for two years, or $1 for one year if you prefer. The great work of the Comrades needs and deserves all the support you can give it. Stand up and be counted on the side of "the most significant movement in the history of our Church," the organization of Universalist Comrades.

"Any man who desires to serve his fellow man through the main or auxiliary activities of the Universalist Church" is eligible to membership. Such a man should join through the local chapter in his Church. If there is no local chapter he should join the State Chapter. If there is no chapter in his local church and no State Chapter in his state, he should join the order-at-large by sending his application to the secretary of the National Executive Board.

The local chapter is under the direct supervision of the State Chapter. The State Chapter is subject to the National Executive Board.

Local chapters should send names and addresses of their officers and other members to the secretary of the State Chapter, who forwards a copy to the national secretary. In states where there are no State Chapters the local chapters send these lists to the national secretary.

At the Detroit Convention the constitution of the order was amended to call for biennial dues of $2 per member, beginning Oct. 1, 1921. The State Chapter collects these dues within its own jurisdiction and forwards to the national secretary. (Where deemed more advisable it is recommended that the dues be accepted in annual payments.)

The National Board will rebate for the use of State Chapters 25 per cent of the biennial dues received from a State Chapter collected in any calendar year, on Feb. 1, following.

Any Comrade-at-large or any local chapter where there is no State Chapter should send dues directly to the national secretary.

Every man in the Universalist Church, including all the young men from sixteen years up, should enroll at once as a member of the Comrades. You need the blessing and power of this great fellowship. The Church needs your added influence and support. The better world for which our boys gave their lives over-seas needs this contribution from your life.

Are you listening to the Voice that is calling you, Universalist men? The Son of God is asking you to help him in the most strategic city on the earth, your own beloved Washington, D. C. He is also asking you to help him in what may be the second most important city in the world for the "distribution of Universalist ideas"—Tokyo, Japan. The General Convention has heard the call and accepted the command. The Universalist Comrades have volunteered for service.

The Church has honored them with the high commission of directing the great united Washington-Japan Campaign. What greater work could powerful men of big vision do in this generation? Here is the priceless privilege of making permanent for all time the ideals of Christian America. First by building the Universalist National Memorial Church in Washington as a shrine in memory of those who gave all to God and man. Second, by building the Perin-Cate House for Students in Tokyo, as an evidence of our belief in the Universal Brotherhood of Man. These two great institutions shall become torch-bearers of the Word of God. Upon their altars of service shall ever burn the fires of Freedom, Love, Purity, and Unfolding Truth.

The Universalist seed-thought prepared and placed in the hearts and minds of friends from all over the world as they come within the influence of our National Church and Student House shall reach the darkest corners of the earth. The radiance of the

divine light of our faith shall some fair day bring about the final harmony of all souls with God. But only as you and I do our part shall the coming of the Kingdom of Heaven be hastened.

Our boys and girls, your children and my children, are the unanswerable reasons why you and I should accept active service and contribute liberally to this great forward movement of our Church under the leadership of the men—the Comrades. If we do not want to see our boys and girls tattered wrecks of humanity returning from another horrible war—possibly in the Orient—then it behooves us to help our Church fulfill its mission as a World Church for World Service. When you are called to serve as a zone, state or local chairman or committeeman, won't you answer, "Here am I, Lord. My hands, my strength, my life, my wealth, all came from Thee, freely I use all for Thee and the children of to-morrow!"

Following the General Superintendent

MY travels since the last lines for these columns were written have taken me to many points of interest.

In Galesburg, Ill., where Lombard College is located, I had the opportunity of catching a little of the spirit of this institution which means so much to the cause of Universalism.

Dr. Tilden has been all but a miracle worker, not only in getting students and funds for the college at a time when the tide was ebbing in the opposite direction, but in raising the educational standards of his college. Lombard is now on a par with the best in the land.

Lombard is strong in the confidence of the people and it is gaining in this respect constantly. "Go into any business house down town," says Dr. Tilden, "and ask the business men what they think of Lombard College." You take him at his word and into the stores and banks you go with the question, and without exception the response is the same. "Lombard is all right. It's a fine school and Dr. Tilden is a prince," or words to that effect. You can not doubt it when you learn that last fall the very great majority of the Galesburg high school graduates entered Lombard instead of Knox College, which is also located in Galesburg and always has been in many respects the stronger of the two colleges. I saw on the campus a new Science Hall in the process of creation and only a few steps away the new Yawkey Stadium, or athletic field. This fine addition to the athletic equipment, one of the best in the country, was a gift of a generous and denominationally minded Universalist layman of Wausau, Wis. An excellent cinder track and concrete stands are the features. Mr. Yawkey, by the way, was also a generous giver to the fund for Ryder House at Chicago University, where our candidates for the ministry of our Church live while they are securing their education. This new Stadium has stimulated interest in football to such an extent that the Lombard football team I believe went unbeaten last fall. Dr. Tilden says, confidentially—so please keep his secret for him—that in a year or two Lombard will startle the country by putting into the field a football team that will duplicate the feat of the far-famed Center College team, by defeating Harvard. Just keep quiet and watch Lombard.

That prompts me to remark that if ever our Universalist people were challenged to meet a responsibility and do a duty, they are challenged to-day to support Dr. Tilden to the limit of their moral and financial resources. A gift to Lombard is a gift to the cause of Universalism at the same time.

A visit to Galesburg brings forcibly to your attention the fact that the Rev. Pliny Allen, who went to our Galesburg church from Rockland, Maine, is succeeding about as well in the work of his parish as Dr. Tilden is in the college. "Joe" and "Pliny" make a good team.

* *

Muncie, Ind., where the Indiana Convention met, is an interesting place. Harry Adams Hersey, the minister of the St. John's Universalist Church there, is a power in the city at large and his church is making most gratifying progress. Mr. Hersey is fortunate in having in his parish the notable and generous Ball Brothers. The Ball Brothers, one of whom only recently passed away, are not only liberal contributors to the funds of the church, but they give themselves quite as freely as they do their money in service. Mr. F. C. Ball for many years was the Sunday school superintendent and he was most efficient.

The chances are that nearly every family in our denomination and in the entire country has had business relations indirectly with the Ball Brothers. They are the manufacturers, the largest in America if not in the world, of glass fruit jars and milk bottles. Mrs. Housewife, the probability is that when you do your canning and preserving in the fall you use glass jars made in Muncie by the Ball Brothers.

* *

Weeks before the Detroit Convention, the Rev. G. W. Penniman of Monson, Mass., had been appealing to the General Superintendent to visit the Monson parish. At last the way opened. It was worth while. Mr. and Mrs. Penniman are the leaders of one of our finest parishes, and they are real leaders. The church edifice is most attractive and complete in equipment. The exterior architecturally makes a strong esthetic appeal. The interior stimulates the emotions of reverence and worship. There was a reception with music and then a most bountiful banquet, followed by an address by the General Superintendent on the work of the denomination as a whole. The attendance was very large, the people driving in from miles around.

Monson is the home of some of the finest textile industries in the United States. Previous to the war the exquisite green fabrics used in covering pool and billiard tables were made in Belgium. None of this material was made in America and the secret of making it was unknown to American textile experts. Necessity is the mother of invention. The war cut off the supply of billiard table coverings and the American manufacturers set to work to solve the problem. The Ellis Mills in Monson—I was delightfully entertained at the

llis residence—were the first to produce this remarkble felt in the new world. Since their first success ney have gone on improving the process until to-day ney are specializing in this type of fabric and producng a very considerable portion of the amount conumed by the trade.

* *

Waterville, Maine, where the Rev. C. A. Knickerocker is ministering to a rapidly growing congregaion, deserves mention. Our Waterville church is an nspiration. The edifice, of colonial type, is situated n a site between two streets which converge and orm the point of a triangle. It is back some distance rom the front of the lot, thus affording a beautiful pproach. The interior has been made exquisitely eautiful and soon the front gable of the church will e extended and a series of high fluted columns put in lace. The congregation and Sunday school have rown very materially. What has happened in the hurch is typical of what has happened in the comunity. Mr. Knickerbocker may not be the leading itizen of Waterville, but there are few if any citizens here who lead any more than he does. His influence secured for me an invitation to speak before the students of Colby College, a good Baptist institution.

* *

In Yarmouth, Maine, the Universalists and the Unitarians have been worshiping together for years in the Unitarian church. The Unitarian church is centrally located and commodious. The Universalist church is small, out of the way and in a bad state of repair. All the advantage was with the Unitarians. Suddenly about two years ago word came that a wealthy business man in New York had died, leaving the Universalist church of Yarmouth, Maine, the sum of $50,000 in memory of his mother, who had been a staunch member of the church, in which he had attended Sunday school as a boy. The advantage swung to the side of the Universalists. The income only of the fund, which is held by a New York trust company, is available for philanthropy and for the support of Universalist services. The Unitarians, however, could not go it alone, so down came the Unitarian sign and up went the Universalist banner. This is not quite true, though, because the Unitarian name has not been used since the two congregations united. The church, as I recall it, has been called the United Liberal Church or something of the kind, but now even the federated title is gone and although there are two congregations in one and the Unitarian property is used, the parish is officially and legally called the Universalist church. Here is a case where the Universalists have absorbed everything.

The Rev. C. L. Eaton has just been installed as minister and begins his work auspiciously.

* *

The Rev. Chester Gore Miller, our minister in South Paris and Norway, Maine, two delightful and wonderfully picturesque localities in full view of the White Mountains of New Hampshire, insisted that the General Superintendent come and give the people of his parishes a little insight into the work of the Church as a whole and especially that of the Comrades. The occasion was a banquet in the Norway church. The South Paris friends—South Paris is only two miles and a half away—came over in goodly numbers. The repast? Well, you see a thing of the kind only once in a while. It was fit for a king. After the meal the banqueters listened attentively while Mr. Lewis Peck, president of the Maine State Chapter of the Comrades, and the General Superintendent talked at length about the affairs of the whole Church.

The Norway church celebrated its centennial in 1920. It is the oldest Universalist church in the Pine Tree State. At any rate its adherents claim for it this distinction, and I am not in a position to dispute the contention. I found a fragrant memory in Norway and South Paris, that of the Rev. Miss Angell, who was for twenty years the minister of the Norway church. The present pastor, Mr. Miller, has been in South Paris twelve years. He has preached regularly for eight years in Norway and is going stronger than ever in both places. For seventeen years he has been going to West Sumner, for eleven years to Bryant's Pond, for six years to Rumford Point, and for three years to Andover. He preaches four times every Sunday and is one of the happiest men in our ministry. He lives in a paradise in summer and in a climate that stimulates enterprise in the winter time. He says he not only does not long for a city parish, but that he would not take one if it were offered to him. Perhaps the best proof of his enthusiasm for his ministry is seen in the fact that his exceedingly promising son has caught it and is now studying for the ministry at Canton, New York.

I found out some very interesting facts about this charming locality. Its historic, literary, political and industrial background is rather notable. On the summit of Parish Hill you will see the birthplace of Hannibal Hornliss, who was Abraham Lincoln's secretary. Right near by you will see the original law office of the famous Civil War Governor of Maine, Governor Perham. Hugh Pendexter, the author, and a Universalist, lives in Norway, while South Paris was the home of George A. England, the author.

Industrially these towns cater to the boys and girls of America. In South Paris, especially, they make the things that make our boys and girls happy particularly at Christmas time. Two very sizable manufacturing plants send their output all over America and Canada. Toys, and especially the ones the girls delight to own, doll houses, chairs, beds, tables, swings, cradles and desks, are all made there in great quantities. But the boys are not overlooked. The express wagons, sleds, flexible fliers and toboggans which bring joy to the heart of the boy come from South Paris, Maine. So, boys and girls, the next time you play with doll chairs, tables and swings, your express wagons and sleds, just look for the trade mark on them and the chances are you will find that they come from the toyland of Maine.

* *

If you have been in Auburn, Maine, your reputation is not secure until you have visited its friendly rival across the river, Lewiston. It is the home of Lewis Peck, who has done so much, even in the face of declining health, for the Universalist Church through the Universalist Comrades. It is the home of great shoe factories and wonderful textile industries. Many of the readers of these articles are at this minute

wearing shoes manufactured in Lewiston and clothing made out of woolens from the same place. They are making billiard table coverings there too, so that Monson has a rival. Mr. Kelley, the Lewiston minister, has done a notable work in the Lewiston parish. The rather cumbersome debt on the handsome church building has been liquidated. The constituency of the church has been greatly increased.

While I was in Lewiston I heard the celebrated Bates College debating team in a debate with the team from Yale, in which the Bates team won a decisive victory. No one, not even the Yale debaters, questioned the triumph. The Bates College debating team has made Lewiston famous, its renown having reached all the way to London. The team has made one trip across the ocean to old Oxford to debate with the stars of this great university.

I preached to a fine audience in the church of a Sunday morning and spoke to the Comrades at a dinner at 2 p. m. It was my pleasure to be entertained by Comrade Peck and Mrs. Peck in their most hospitable home.

* *

For the second time since Dr. McGlauflin transferred the duties of the General Superintendent to my shoulders, I recently visited him in his parish at Scranton, Pa., spending a week with him and his people, for the purpose of holding a special series of meetings. In a sense I was paying off an old obligation. Back in 1907 when I was located in La Crosse, Wis., Dr. McGlauflin was concluding the second week of special meetings which he had conducted in my church during my pastorate, when word was received that he had been elected to the office of General Superintendent.

When I was chosen as his successor in 1917 almost the first thing I did was to pay the first installment of my obligation by preaching a week for him. My recent trip to Scranton was in payment of the last installment. It was a happy occasion—for me at any rate.

I began my series of sermons on "Better Living" on Sunday night. The following Monday morning I enjoyed an experience in which there was a bit of the unique. I read a paper before the Scranton Ministerial Association on the subject: "The Contribution of Liberal Religion to Christian Thought and Activity."

The attendance was large. Interest in the theme, perhaps I should say curiosity, was evidently keen. So far as I know, nothing of the kind had ever before been presented the Association, and it was only natural that those of illiberal as well as those of liberal tendencies should be on hand to hear what a pronounced liberal would have to say for himself.

A word or two about the Association will be of interest here. It has been until recently a strictly, yes rigidly, Orthodox body. Its personnel is still strongly if not predominantly conservative. The Universalist minister was never admitted until within the last few years. Dr. McGlauflin is now not only a member of the Association, but its secretary and one of its moving spirits. One of the many outstanding achievements of Dr. McGlauflin's ministry in Scranton is the elevation of his church to a position of commanding influence in the city. He is recognized as a leader in community affairs and is prominent in all movements for civic betterment.

My paper, a frank statement of the religious and theological views held by those who call themselves liberal, together with a delineation of the meaning of liberalism in religion, was accorded a most courteous and sympathetic hearing. The comments made gave evidence of the new spirit of tolerance that characterizes our time. Even the conservatives were appreciative. The meeting was not devoid of a humorous touch. Just before adjournment was taken, an evangelist of the "Billy Sunday" type who was conducting evangelistic services in one of the local churches, paused, with his hand on the door knob, as he was leaving the room, and remarked: "Come up to my meeting to-night and you will hear me preach on the subject, 'Will the Moral Man Outside of the Church Go to Hell?' " Like a flash Dr. McGlauflin smilingly retorted: "Come up to my church to-night and you will hear Dr. Lowe preach on the subject, 'Will the Moral Man Outside of the Church Go to Heaven?' "

The week in Scranton was one I shall long remember. Beginning with Sunday evening I preached in the Raymond Memorial Church each evening for a week. I also spoke before the Kiwanis Club, the Rotary Club and the Psychology Club. Dr. McGlauflin had done some effective advertising in advance of the meetings. Signs in big letters were on the street cars, outside in front. The newspapers carried the picture of the preacher and items about him. Hundreds of cards announcing the meetings had been mailed to the citizens of Scranton. This preliminary work was fruitful. The audiences were good each night constantly growing, until the last service on Sunday evening, when the church was filled to capacity.

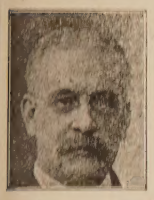
The denomination is indebted to Dr. McGlauflin and to his most capable as well as devoted wife for not only saving a church but for making it a power in the city. Its minister to-day is a leader in all that is best in Scranton. No small degree of credit, however, must be given the loyal company of people who from the first have sustained Dr. McGlauflin in his efforts. At the time he went to Scranton many of us would have declined a call to the church on the ground that there was "no chance there."

One incident of the religious history of Scranton has assumed proportions that make it a matter of interest to all. A few years ago a Polish Catholic Bishop in Scranton was having trouble with the high church potentates over the control of the local church property. He went to Rome about the matter and was told that there is one law in the Roman Church and that he and his people could obey it or get out. He came back home and got out and his church with him. Bishop Hodur, for that is his name, then proceeded to organize a new denomination of the Protestant type. Since then over eighty churches, from Connecticut to Wisconsin, have withdrawn from the Roman Catholic Church and joined his movement. More will follow and are following constantly.

Dr. McGlauflin showed Bishop Hodur our five principles of faith one day and he said: "I like that. That's about what I believe." The world continues to move.

John Smith Lowe.

Editorial Correspondence



TRANSPORTATION is the chief problem of people and property. If we could place our luscious grapefruit in the North and if the North could place its wonderful apples in the South without this terrible transportation tax, life would be one blissful dream for all of us. There was a time in the long ago, when we were all children, when there existed a Magic Carpet, on which journeys to the end of the world might be taken with swiftness and with ease, and I presume in some sort of a trailer goods and luggage could be transported. My memory on that point is not quite clear, but the Magic Carpet was a reality on which good fairies, good princes, good common people, rode away at will whithersoever they wished.

Those were wonderful times. I have often since speculated as to the stability of footing on that Carpet—there was the potential danger of punching a hole through the middle, and taking a tumble, or falling over a bending edge to certain destruction. But those things were but trifles to the child whose imagination had not been beheaded by some commonplace aunt or matter-of fact uncle. In these later years I recognize the Magic Carpet as the forerunner of the airplane and having some advantages, for it was independent of the Standard Oil Company, as it never ran out of gasoline; its motor moted through unmeasured space with never a miss. I can not recall that it ever looped the loop, or made a nose-dive, or required the use of a parachute, but it just sailed through the air, guided only by the wishes of the passenger, and I have no memory of said passenger being held up for an exorbitant fare. Those were the good old days!

* *

In these days of ultra civilization we have all sorts and kinds of transport ways, but they are not in the class with the Magic Carpet, which had never a punctured tire, to which the pig-headed traffic cop was unknown, and for which even the biggest fool of a driver did not require a license! But those days are gone, and now we must pay our good money to be scooted along over the sands of time on to the rocks of eternity, gambling on the chance of getting there. If we are moderately well off we ride in the coach, if we are near-rich we enter the stuffy magnificence of the Pullman, if we are rich we encase ourselves in a drawing room, and if we are plutocrats we have a private car, where in distant solitude and studied isolation we pat our plutocratic stomachs and thank God we are no longer as other men are! I have never been a plutocrat more than a few times, and then some one else was paying the bills, but I recall this, that I never was in such bad company as when I was alone with myself, and my one ambition, which thrilled my secret soul, was to go forward and ride with the engineer in the cab!

* *

Not having a Magic Carpet, when I wanted to go to Europe, I must needs cross over in an ordinary modern steamship. Of course this is not like traveling on a Magic Carpet, but there is a good deal of fun on an ocean greyhound, providing the pathological condition does not interfere with the amusing details. The big modern ship is the world in miniature, and especially do we American democrats divide into classes. The first-class passengers fear seasickness, death and disaster, but none of these can produce the shock they feel when a second-class passenger invades their deck; and the second-class people fear the intrusion of the third-class, and the third-class are in rebellion when either of the other two classes comes with patronizing air to spy out the sufferings of the poor! Now on the Magic Carpet there could be no class distinctions, all were on the level, unless there was a sag in the fibrous deck, or the edge raveled out in the wind.

* *

It is hard to get away from these distinctions if you travel anywhere, in any way. The equestrian and the equestrienne on the dirt path in the park are not going anywhere, they are just riding, usually not for the enjoyment of the riding so much as for the regal pleasure which comes from wearing their costumes in public. Then indeed does it appear that the common people have their uses aside from being grooms and habit makers, for what is the use of rigging up to be seen when there is no one to see? That is, in traveling, as in every other human experience, most of our joys and sorrows are psychological, and while few of us like to put up with second-hand goods, most of the things we enjoy or suffer from are abstracted with more or less injustice from other people.

* *

To-day we travel almost universally by automobiles. I travel that way—in other people's cars, and I notice that even the cars themselves partake of the class consciousness of the folk who ride in them. I have been in a car the purr of whose motor was as music to the ear, and on the door there was an escutcheon emblazoned, and I could hardly see the beautiful scenery because of the glory of that crest. Every other car must get out of the way, and a poor little Ford was but as a jounce in the pavement. Of course every one must enjoy riding in a good car in preference to a poor one, but so often is the glory and the gladness of the spin taken away by the magnificence of the environment, which shuts one in and out as effectually as the plutocrat is shut into his private car, and shut out from the kingdom of heaven which is all around him.

* *

Sometimes I think the street car or jitney is the true method of transit, in best accord with the American spirit. Of course there are complications and delays and sometimes accidents, but just think what we are getting for our small change! And we get there, sometimes on time, sometimes not, but we get there, and we have come in contact with some of our fellow human beings. We may not like them, but they are salutary, we should know them, and when they strike oil on their little ranch, we shall fall all

over ourselves to scrape acquaintance with them.

But after all I go back to the Magic Carpet of my childhood as the ideal method of transportation, and if I had my way I should substitute said carpet for every other means of transit and run regular breadths between Florida and Boston, with a branch line to Chicago, and a flag stop in New York.

F. A. B.

The Papers of John Pererin

XXIV Pax Christi

"PEACE I leave with you; my peace I *give* unto you." The peace of Christ is a gift. It is moreover a gift after its own kind. "Not as the world giveth give I unto you." The world has its gifts to offer; but it is not the way of the world to give something for nothing. It requires a *quid pro quo;* its gifts are (as it were) for sale; they are investments from which it expects a return; they are bribes by which it seeks to purchase a man's soul. They are gifts without generosity, niggard and sparing, mere bargains, buying in the cheapest market. "Not as the world giveth give I unto you;" but rather, freely, prodigally, royally, without money and without price. "Not as the world giveth." Indeed no. For the world gives only to take back its gifts—it teases, tantalizes. But what Christ gives is, as the children say, "for keeps."

To this peace, most of us are strangers. We have war within us; we are at odds with ourselves. "I delight," said St. Paul, "in the law of God after the inward man; but I see a different law in my members warring against the law of my mind." What a candid realist was this man Paul! As you heard him—"when the word was on him to deliver"—you would have supposed him to be at peace with himself, one whole undivided soul; yet here he confesses a trouble which pursues all of us, and cries, almost in despair, "Who shall deliver me from this body of death?" Well, we know all about it too—this fierce inner schism, this "divided self," as William James called it, this Jekyll-and-Hyde combination that dwells under the skin of all of us. And the schism is no clear-cut abiding alignment of conflicting forces; but a confused *melee* of impulses and passions and affections that shift their dispositions unceasingly. "I find," I heard a friend of mine once say, "I am more saved in some parts of me than in other parts; I find I am more saved some parts of the day and of the week than at others." And that is a true saying. "The divided self"—yes, the divided, sub-divided, and sub-sub-divided self. "A clear case," said a friend to me the other day concerning a certain person of his acquaintance, "a clear case of dual personality." And I thought to myself—"But what if he could see under my skin! What would he see? Nothing so simple as a dual or a triple or even a quadruple personality—but a multiple, a very crowd." What is thy name? said Jesus to the demoniac. "My name is Legion," he answered, "for there are many of us." My name is Legion; and so is yours. And there is going to be nothing like Peace for you or me until this wild stormy incongruity of impulses and passions is tamed, wooed, shepherded into some kind of unity—until Some One greater than ourselves rides the storm and says to these fretful winds and waves, "*Peace, be still.*"

The other day I read an article in which the writer contrasts Balzac with Manzoni. He says that Balzac's work reflects thoughout Balzac's own fretfulness, while he speaks of the Olympian serenity of Manzoni. I have no competency to pass judgment on this criticism. But I can see that a great work of art can only come from a spirit "at leisure from itself." And perhaps the littleness, the insignificance, the pettiness of our achievement arises from the sheer distraction of our inner restlessness. Few of us possess serenity, composure, equipoise, that state in which the energy of a moment can be directed to a single end, be canalized upon a single object. So much of our strength is wasted in the attempt to walk straight, to preserve a respectable front which shall hide the anarchy of our spirits; and that is as much as we can do. We have no balance of energy left over to turn a lovely fancy into a fact or to make some fair dream come true. And at best, this front of composure is frail and brittle; and it takes but little to crack it and to reveal the tension and the fretfulness it conceals.

This is I think due at bottom to the mistaken idea that self-discipline is merely an affair of suppression. That was the old Jewish view; and you find it in St. Paul—"I buffet my body and bring it into subjection lest after I have preached to others, I myself should be castaway." In this, there is a necessary truth. It is a narrow way that leads to life; and it was and is necessary to affirm this view over against the Greek doctrine of self-expression which held that fulness of life was an affair of expressing and satisfying every natural impulse.

But the Jew supposed that the only method of going the narrow way was by amputation, by truncating life, by the suppression of natural impulse; and there are some times when and some people for whom this is the only way—a certain ruthlessness of self repression. "If thine eye offend thee, pluck it out." But in the main—at most times and for most people—there is a better way. To find the narrow way that leads to life we must needs be unified, gathered together, not suppression but concentration, bringing every impulse and every motive and every affection into captivity to a single purpose, to a single lord. And this carries with it the sequel that many of our impulses are re-directed and so transfigured. We no longer suppose that any of our native impulses are inherently evil; even our egoism may be transmuted into a holy thing. The trouble with them is that they are misdirected, uncoordinated; and so they fall into conflict and reduce us to chaos. The road to life is the road of unification—"the unitive way," as the medieval mystics called it, which is a road of transfiguration as well. Our wayward impulses, our turbulent passions, our unshepherded affections, are won into a single energy and take their place in a single personal whole. This is, I think, what St. Paul meant

when he spoke of bringing every thought into captivity to the obedience of Christ.

And this inward unity is Peace—not merely in the sense that our hidden conflict has ceased, but that we have achieved the serenity, the composure in which we can do those high things in which we are now barren. There are tasks of creation, of discovery, of social vocation and redemption for which the world is calling loudly to-day and we are not doing them because we are chaotic within; life is frittered away in this subcutaneous strife. There are stored within us vast reserves of personal energy of a spiritual sort which might easily transform the face of life, could they but be released; but to-day they run to waste in the desert sands of our anarchic inner life. Yet there is available a positive creative inward peace—and it is available for all of us; and, supreme miracle though it be, it is to be had for the asking; the only condition is that one should earnestly desire it. "My peace I give unto you." Hold out your hand for it. . . and you have it. And truly it is as simple as that.

Thou who art our Peace, shepherd who gatherest up these vagrant divided selves of ours and makest them into a single thing, winning them to a single purpose, so that they tell a single tale, out of the distraction and restlessness of our hidden life we cry to Thee. Do Thou, of Thy mercy, ride these storms within us and bid the winds and the waves subside, that we may share with Thee Thy Peace, the Peace which can not be broken and of which they to whom it is given can never be despoiled. Amen.

English Correspondence

G. B. Shaw on the Platform

AMERICANS may read Bernard Shaw's books and go to see his plays, but they will never, I am afraid, attain to a complete knowledge of the true Shaw. To gain an adequate appreciation of his personality you have to hear him speak, and that is a privilege from which he debars his American admirers by his persistent refusal to visit the United States. In "Who's Who" he mentions "public speaking" as one of his favorite forms of exercise, bracketing it with swimming, motor driving and cycling. But with him it is more than a mere recreation. It is an essential part of his self-expression. There are elements in his make-up that come out much more clearly when one sees him and listens to him than when one is dependent upon the printed page. Take, for instance, what appears in his writings as a colossal egotism and an overweening self-conceit. When you hear him, you become aware that this otherwise offensive characteristic is mainly whimsical. He is poking fun at himself, at his audience, and at the world at large. You learn not only to tolerate but even to welcome the most outrageous assertions of his own superior wisdom as one of the most engaging features of his addresses. They have the curious effect of setting you thinking about the absurdity of some of the ideas that most people take for granted.

And Mr. Shaw is really one of the most attractive and effective public speakers in England. He is now in his sixty-sixth year, but one of your first impressions is of his marvelous youthful alertness, physical and mental. He stands before his audience lithe and erect and alive to the finger-tips. He speaks freely, with scarcely a note. His enunciation, with more than a trace of Irish brogue, is so clear that every word can be easily and distinctly heard. He has such a fullness and readiness of resource that he seems to need no special preparation. When he takes part in a course of Fabian Society lectures, he has to draw up beforehand a syllabus of his own lecture, to be included in the general program of the series issued a few weeks before. It always makes piquant reading. But the chances are that the lecture itself will prove to be cast on quite different lines, as Mr. Shaw refuses to be hampered by any plan that he may have outlined two months ago. Things may have happened since then, and he means to take them into account. He is a steed of such high quality that he can always respond to the spur of the moment. At one of the Fabian lectures this winter, the announced chairman and lecturer were both unexpectedly absent. Bernard Shaw was put into the chair, and more than compensated the audience for its disappointment. For about twenty minutes he gave a delightful *causerie* on the general political and industrial situation, and then for another twenty minutes he discussed with equal keenness and facility the subject the advertised lecturer was to have taken—"The Limits to Public Ownership."

It should be noted that Bernard Shaw never exploits his gifts as a public speaker for personal ends. He could easily rake in shekels by the handful if he would succumb to the lure of the lecture agent and employ part of his time in lecturing as a money-making business. To say nothing of the provinces, any hall in the West End of London could easily be filled with people who would readily pay the price of a theater ticket for the opportunity of hearing him. But if you want to see him on the platform you must look for him at a Labor Party meeting in some unfashionable and obscure quarter of the town, or at some propagandist gathering at which polite society would turn up its nose. By keeping a close watch on the advertisement columns of the papers you may sometimes find him announced to take the chair at a lecture by some friend on a subject that interests him. And on such occasions his audience is certain to be rewarded by some truly Shavian *obiter dicta*. On a recent night, for instance, Mr. Shaw was presiding at a lecture on Samuel Butler, the author of "Erewhon," given in a suburban town hall by H. Festing Jones, Butler's biographer. In his introduction, the chairman remarked that the lecturer occupied a position that had been held by only three men in history. Sometimes, instead of one distinguished man, there had been a pair of distinguished men. Such were Socrates and Plato. He sometimes wondered whether Socrates ever existed, and whether Plato had not invented him. Then there were Boswell and Johnson, and he could never quite make up his mind how far Boswell invented Johnson. By taking a jump to our own time one came to Butler and

Festing Jones. He was prepared to say from his own personal knowledge that Festing Jones had not invented Butler. But for some time after he first made Butler's acquaintance, he suspected that Butler had invented Festing Jones! Was there ever a more delightful piece of fooling in presenting a lecturer to an audience?

At the close, Bernard Shaw made some further remarks that will probably stick in the memory of the hearers more than anything told them by the lecturer himself. Commenting on Butler's theory that the Odyssey was written by a woman, he gave it his unqualified endorsement. After the idea had been once suggested, it was impossible to read a hundred lines of the book without feeling that this explanation was obvious. "If there is any young man here," said Mr. Shaw, "who intends to go up to Oxford, I strongly recommend him not to read Butler's book on this subject. For if this idea once gets into his head, he will never be able to get it out, and then they will never make him a professor." About Butler's enthusiastic admiration for Handel, Bernard Shaw, who in his early days was a musical critic, had also something pungent to say. He believed that Butler was quite right—up to a point—in deifying Handel. "I wish," he continued, "that we could somehow re-establish the reputation of Handel, which has been entirely killed by the Handel Festivals." He then delighted his hearers by a terrific onslaught on this mammoth celebration, which he described as having become a sort of artistic football match. "You do not get really fine singing," he declared, "by multiplying bad singers."

A characteristic example of Mr. Shaw's style on the platform was the lecture he gave this winter in the Fabian Society's course. His subject was "The Limits to Public Education." He began, *more suo*, by defining his topic so that there should be no haziness about the discussion. When we speak of public education, we mean compulsory education; otherwise there would be no question of a limit. What are the limits of that education which the State has a right to impose on the individual? What are the qualifications which the State may demand from its citizens? If the citizen is going to live in a village, it is not necessary for him to be able to read or write. He should know a little elementary law and manners, and be able to reckon up to sixteen shillings a week—a delightful side hit, this, at the farmers who have lately been protesting that that is a big enough wage for their laborers. If he is to live in a city, he must add to the villager's qualifications the ability to read and write and to speak intelligibly to strangers, for a great deal of the traffic in a crowded city has to be conducted by written and printed notices.

After this unusual introduction Mr. Shaw turned to the question of qualifications for professional life. The need of technical qualifications for the lawyer, the doctor and the clergyman is universally admitted, but, curiously enough, when we come to commercial life, involving the capacity to manage a business, we require no qualification whatever. "Is it not a scandal," asked Mr. Shaw, "that a man may hand over to his son or to some quite unqualified person the control of a business on which the welfare of thousands of workmen may depend?" Then there is the political qualification. The citizen has to be a voter, and may have to be a legislator or a cabinet minister. Here, again, in the most important matter of all, no qualification whatever is required. It is not necessary nowadays, Mr. Shaw suggested, to go to "the wilder American states" for examples of laws passed by ignoramuses. Before entering Parliament or the Cabinet, a man ought to have a fair grasp of economics, law and mathematics. He should understand the constitution of the British Empire, and that involves a knowledge of the constitutions of all other states as well. The moment he comes to deal with foreign policy, he finds he must have this knowledge. He should also know something of the discoveries of science, and the practical possibilities thereby put within our reach. It is inconsistent with democracy, Mr. Shaw maintained, that the State should allow a considerable body of men to remain ignorant on such topics.

After dealing with the question of physical qualifications, Mr. Shaw reached what, on reflection, one recognizes to have been the main point of his lecture. He denounced, up hill and down dale, the "prison methods" which he declared to be the outstanding feature of the present school system. He reminded us that the pupil is kept in a certain place, which he is not allowed to leave; he has to perform his work in silence, with warders in attendance to report him for impending punishment; and there is a continual atmosphere of terror, with a consequent conspiracy among the prisoners to defeat it. "It is an absolute tyranny," insisted this champion of the oppressed school-boy. "The individual has no rights under this system. To make it easy for the warders and governor it is necessary to break the will of the prisoner and atrophy his sense of responsibility. It is a deliberate destruction of self-respect by means of continual insolence and punishments that involve personal degradation. The only place where the school parts company with the prison is that it has not yet adopted the separate solitary system, but continues the promiscuity of the old common jail on which the solitary system was supposed to be an improvement because the prisoners used to corrupt one another."

"If state education," he continued, "is to be carried out in future by these methods, we shall only have an intensification of the existing evils. The community is largely to be saved by persons like myself who have defied education. Yet the qualifications I have spoken of must be imposed. How can it be done? Can the schools be reformed? They can not. If you start trying to reform your schools, you will only make them more inhuman. Take warning by what happened in the attempt to reform our prisons. The effect of the introduction of the silent system has been to drive the prisoners mad, unless the warders connive at breaches of the rule of silence." Nor was the solution to be found in a relaxation of discipline, which would only result in a violent reaction into the old terrorism.

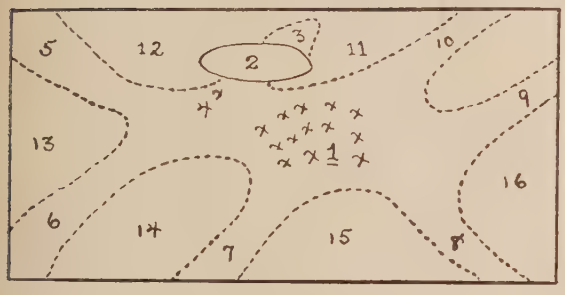
This led up to Mr. Shaw's constructive contribution to the solution of the problem. "The trouble is that there is no organization of child life among us as distinct from adult life. The child has a right, now never recognized, to freedom, and this right has to be

investigated." So the lecturer proceeded to investigate it straight away, by putting the question: What right has the child, or any one else, to freedom? Here he made a searching inquiry in the realm of general principle, which would itself supply sufficient material for an article. It was followed, unfortunately, by no detailed scheme for carrying out the policy of definitely organizing child life apart from the traditional school. But anyway, it was something to have the necessity for an educational revolution brought home to one in such an incisive fashion. While one is listening to Mr. Shaw the immediate impression is usually half surprise and half amusement, but as one ponders on his utterance the next day one can always discover some valuable substratum of wisdom beneath his superficial extravagances. And one may indeed be grateful to any lecturer who wakes one up and sets one thinking.

The Sand Table

Mrs. Frank Austin Alden

FISHERS OF MEN



1. Jesus and his twelve disciples.
2. Sea of Galilee (mirror with edges hidden under sand).
3. Place where Jesus and disciples went for counsel.
4. Boat (made of paper or cardboard).

5-10. Roads.

11-16. Grass, trees, flowers, etc.

THIS is a story of Jesus and his twelve disciples. Maybe that word "disciples" is a pretty big word for little folks. But you see that is only another word for learners. The disciples were men who were learning of Jesus. And Jesus was teaching them every day how to be kind and helpful to other people. And how do you suppose he was teaching them to be kind? Why, by being kind himself all the time. When somebody else did something they ought not to do, Jesus did not get mad and make a cross answer. He felt sorry for them that they did not do better. And how do you think he taught them to be helpful? Why, yes, you all know that. By being helpful himself whenever he could. You see that is the very best way to get other people to be kind and helpful. Just be kind and helpful yourself. And that is the way Jesus always taught his disciples.

And Jesus picked out twelve disciples. Twelve men who were to stay right close to him (point to group) and learn of him. Twelve men. How many can count up to twelve? Try it. Just the way that one of you helps count the pennies in our collection every Sunday. (Lead them in counting twelve. To count on your fingers will keep their attention close, and have them do the same.) Now these twelve (point to group again) men were with Jesus every day, learning of him. If they are going to learn of him, what must they do? Who can tell us the three things that we have learned here? (These three things have been taught our children by the director of our children's choir. Other teachers can make it a point to teach the three things right here.) First, Watch. Second, Listen. Third, Remember. Yes, it takes those three things to learn. Watch. You do that with your eyes. Listen. You do that with your ears. Remember. You do that with your minds. You all have eyes and ears and minds and must use them all if you want to learn. Well, that is what the disciples did. Just those three things.

Now, tell me what are they doing here to learn of Jesus? (Point to group, now to Jesus especially, again.) Watching. Listening. Remembering. So we must do if we would learn of Jesus how to be kind and helpful. Now you see these twelve disciples have been with Jesus every day for a long time, and Jesus thinks it is time for them to begin to do these things that they have learned of him. There is always a reason for learning anything, whether you learn it at home, or at school, or at church. And that reason is that you put what you have learned to some service for other folks. That is the reason we learn—so that we can know how to do things ourselves. For every one of us must do real work in the world if we are to be good for anything. You know how your papa goes to work every day and your mamma goes about her work at home. Well, that is what you will be able to do too when you are a little bigger, if you learn how when you are not so big. And that is what Jesus is telling his disciples right now: that they have been learning long enough to begin to do these things he has been teaching them. What has he been teaching them? To be kind and helpful. Yes, that is it. And he has told them that if they would be kind and helpful they would win other men. That is to be their job, to win other men to be kind and helpful also. And Jesus wants them to go—how do you suppose?—why, he wants them to go two by two. You know it is always easier to work if you are not alone. So he sends them out, two by two. Let's arrange them that way. (Place dolls in pairs so that one pair faces each of the six roads.) Now, they are about to start on their work. What is that work? To be kind and helpful to other people so as to win them to be kind and helpful also. And because this is their work, they are called "fishers of men." You know about fishing for fish? How many of you do? Well, these men, a number of them, had been fishermen before. But now they are to be fishers of men.

So the disciples say good-by to Jesus for a while and move away to their work. (Have children move the dolls down the different roads. Do this as near the same time in each direction as possible, dividing the moving between the children. Halt the dolls anywhere on the road.) Now, here is Jesus left alone

when his disciples have gone. But we know that he will not be idle, for he never is. He will find some one right near to help in some way. Now just let us shut our eyes Shut them tight. Now let us think. And we can see these different disciples down these different roads. They are meeting people as they travel. Maybe most of them do not seem to need any help. But there is one thing the disciples can do anyhow, that is to meet these other folks with a smile. A smile always helps. Think now—put your thinking caps on—what is it we can do when we are meeting people, whether we know them or not? We can at least smile and look happy, can't we? And if we look happy that will help them. And most of them will smile back at us, and that will make us happy. And then these disciples meet some folks who are sick, and they do all they can to heal them, and even when they can not heal them, they make them feel better just because of the sympathy the disciples have shown them. And Jesus is busy doing the same thing. Now, open your eyes and you will see Jesus, who has been busy all day, but now he has come back to the place where he sent the disciples away. And here they come back to Jesus. (Have children move dolls back from each road to Jesus—as they were when the lesson began.) Don't you suppose these disciples have a lot to tell Jesus? And he is anxious to hear them. And now what do you think they do? Why, they get in this boat. (Place dolls in boat, Jesus and the twelve. Then move the boat across to 3, where they all are to be moved from boat.) Here, they have found a quiet place where they can be by themselves to talk things over.

When they have told Jesus their stories, how sometimes they found it hard to be kind and helpful because the folks did not want to have anything to do with them, or because the folks were cross, and then of how some folks were so glad to see them and talk with them, then Jesus reminds them of things he has taught them, and how he found it just the same as they found it. And they all feel comforted although very tired. And then in this quiet place they rest for the night to get ready for the next day's work.

Now, tell me, what do we come to Sunday school for? To learn about Jesus, and to learn how to be kind and helpful every day. Because that is what God, our heavenly Father, wants us to be. But we can learn about Jesus every day. We can start every day by thinking about what we learned on Sunday. And we can come back to him at the close of every day, just before we go to sleep, by thinking about what we learned on Sunday. And then, when we have grown a little more and we have learned to read, we can at the beginning of every day read a few verses from one of the four gospel stories that tell of Jesus and so be with him so as to start every day right. And at the close of every day we can read a few more verses about Jesus and so end the day by thinking of how he taught his disciples to be kind and helpful. And this should be the test of every day with us: Have we been kind and helpful that day? So can we learn every day from Jesus and it will help us to be happy all the time.

The Liberal Faith as a Basis of Character*

The Rev. Marion D. Shutter, D. D.

I HAVE been reading recently an article by an evangelical professor on "The Failure of the Church to Produce Moral Character." His definition of morality and his statement of the reasons why the Church has failed to produce it, is another illustration of the growing sentiment which repudiates the age-long distinction between morality and religion, between righteousness and salvation. From the beginning we Liberals have said that, reading the purpose of God as revealed in the processes that produced man and that are still going on to perfect him, the one supreme aim of those processes is to develop morality, righteousness and goodness. Moral character is the ultimate goal. It is the end of the divine commandment.

In this connection, the writer of the article gives a striking description of what he means by moral character—"human fitness to live and to be a member of society." "When I meet a man in his home, business, or elsewhere, and find him to be every inch a man, organically and mentally, as brother, husband, or father, as friend, colleague or citizen, living out his life on the high plane of healthy and wholesome conduct, and sympathetically solicitous for the welfare of other people, I am not disposed to apply any metaphysical standard to determine whether he is moral or not. His life speaks for itself. I believe that his is the kind of character that nature is seeking to establish."

The failure of the Church to produce such character our writer attributes first to the divorce between morality and religion, second, to the rejection of the claims of science, making religion not a natural but a supernatural matter, and last, to the fixing of attention so exclusively upon the future life that no deep interest is felt in man's attempt to better conditions through political or economic advantages. His statement, however, needs some modification, for the great majority of churches to-day are interested in the problems of the present. They are hard at work mending the broken highways of earth, on which men stumble and fall.

But accepting this writer's description of moral character, I would like to show how the vital elements of Liberal Christianity are adapted to produce the very kind of character which he says the Church has failed to produce.

At the very basis of moral manhood and womanhood lies sincerity. The Liberal Faith encourages no evasions or mental reservations. It says, "Be fully persuaded in your own mind. . . . Be true to your own light." It does not seek, by any ecclesiastical machinery or threats of divine interference, to coerce men into this or that belief or course of action. No

*Abstract of an address before the National Federation of Religious Liberals, Sioux City, Iowa.

lash of terror is cracked about their ears to scare them into doctrines which war with reason. Men have shrunk from investigation; they have smothered doubts which might have led them to clearer light and more solid footing, with the fear that if they did not "think thus and so, God would punish them for ever and ever." Suppose you said to a student of history: "This is the order in which the kings of England reigned. You are at liberty to investigate the subject; but if you do not reach the same conclusion you shall be imprisoned for life!" Such investigation, conducted under the shadow of a prison, would be neither honest nor thorough. But it is precisely this thing that has been done in matters of religion, only the imprisonment in the latter case was to be everlasting, with all the elements of torture added!

The Liberal Faith strives to remove from men's minds the bondage which prevents, in so many cases, complete honesty of thinking. We shall make mistakes and blunders, many and sad, but the most fatal mistake, the most woeful blunder of all, is intellectual and moral cowardice. But the Liberal Faith does not thereby leave man without motive. For the lower and withering motive of fear, it substitutes the grander and nobler motive of love—love for God and mankind.

There is a story that, a hundred years ago, in the north of Europe, stood an old cathedral upon one of whose arches was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed the matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It has a strange history. When the cathedral was building, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearing lest his failing sight and trembling touch might mar some fair design, the master set him at work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, his face upturned to this other marvelous face he had wrought there, the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all—love wrought this." And so of the work we do in our own characters and in the world—that is the best and strongest and grandest which is wrought under the inspiration of love.

Religion is something which concerns the entire being, not one faculty or one set of faculties. Reason as well as emotion must come into play. For centuries the tendency has been to repress reason instead of training it. Even now thinking for oneself is sometimes stigmatized as treason against God. One may use his reason if it brings him to a certain foregone conclusion, but not if it leads him to reject the doctrine of the Trinity, the Deity of Christ, the Infallibility of Scripture, or the sacrificial theory of the Atonement. In that case, your reason must be suppressed! But who is to decide this? I must decide for myself whether those doctrines are reasonable. The Liberal Faith says: "One's religion must satisfy his reason, not suppress it. Every power must be used. The real traitor against God is the one who refuses to trust the faculties which He has given!" The Liberal Churches have always stood for the rights of reason. They have nothing to fear from its exercise. They are hospitable to truth from whatever quarter!

No strong character can be developed without the conviction of personal responsibility. True men and women are not simply the creatures of heredity and circumstance. They have power over their own souls and lives. Taking the story in Genesis for literal fact, instead of legend, we have been told that all the trouble in the world began in the days of Eden and in the transgression of Adam. From this we have derived a corrupt nature, and "have lost all ability of will to any spiritual good accompanying salvation." The only way out of this state of sin and bondage is through the atonement, by which our sins are imputed to Christ and his righteousness to us; and even this method avails only for those whom God selects and chooses. Over against this the Liberal Faith says: "Man makes his own sin and his own righteousness. Character is not transferable. Christ owed his own debt of obedience to God and could not pay yours and mine." The sin of Adam can not work our ruin; the holiness of Christ can not take the place of our obedience.

Our failure to meet responsibility, our failure to build up moral character, is visited by penalty, not such as was threatened to those who forsook established opinion, but such as is visited upon those who put themselves out of harmony with the great moral laws of the universe. It is a natural result of transgression, not an arbitrary infliction. It lasts while sin lasts, here or hereafter. There is no process by which it can be transferred to another. The longer we sin, the more difficult will be the escape from bondage. The only escape is to stop sinning.

Into such a character must enter the thought of the unity, the oneness of life. It does not divide between this world and the next. There is no great gulf fixed between morality and religion. Life is one; and death is but a larger incident in an endless career. It works no marvelous change, nor does it give an unalterable direction to the faculties. No one need hold aloof because heaven is emphasized at the expense of our work in the slums and everywhere else on earth. There is no such emphasis. The slums have the right of way; and heaven is only seen in a vision of the slums redeemed. There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect a wonderful palace. When Jakoob came to the place, he found the people suffering from a sore famine, and many of them dying. He took the king's money and all of his own, and provided for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but found nothing done towards it. He sent for Jakoob, and demanded why he had not obeyed his command. He was very angry,

and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken into heaven, and saw there a wonderful palace, more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on earth, he had reared this palace inside of heaven's gates. Life is one, here and hereafter. Here and now we are building the structure of the future.

He who wishes to live conscientiously will try to be what his conception of God demands. His treatment of a man will be determined by the views he holds of human brotherhood. Two rivers are flowing through this world to the Infinite Ocean. The river of God's love is clear as crystal, and as it rolls along the light sparkles on its bosom. Into that river flows another, the tide of human life, defiled and muddy. It seems sometimes as if the human stream would blot out the divine. They flow onward together, and the pure stream conquers at last the foul. Somewhere in the eternal, the human stream loses its defilement and sparkles with the beauty of God.

"We stand," to use the language of another, "in every community where a church of the Liberal Faith exists, for faith in the everliving and ever-opening gospel, a gospel which existed long before any of the creeds that embody it, and will live long after they are all forgotten; a gospel which has no shackles for the body or the mind, a gospel of common sense, of generous sympathies, of broad charity. . . . which is not afraid to trust itself in life and in death, as the appointed way of salvation and the gate of eternal life."

The Headquarters Fund

THE plan for issuing gold notes, bearing interest during the life of the donor, with a further proviso that the principal could be withdrawn if necessary, was primarily intended to make it possible for those to help our missionary work who could not sacrifice present income. How splendidly our people are responding will be seen from the following letters, selected from among those recently received:

Dec. 13, 1921.

Dear Mr. Marshall:

I was glad to receive your letter dated Dec. 1, for ever since receiving the October letter I have been wondering what I could do. I wanted so much to have a part in the new Publishing House movement, but could not see my way clear to draw out one hundred dollars from my very small savings account. One hundred dollars was the smallest sum mentioned on the card.

In the second letter, however, you write that fifty dollars will be welcome, so unless something unexpected happens, I can send $50 after Jan. 18, 1922.

Very truly,

Jan. 27, 1922.

Dear Sir:

I am enclosing a small money order, only $5, for you to use for *our* Publishing House, wishing it were many times more. You are doing an ennobling work and may you long be spared to see it prosper.

I also enclose a few lines which my spirit prompted one year ago. I am now in my eighty-fifth year. It was a fine clear sky with the sun just rising. Do what you please with them.

Jan. 18, 1922.

Dear Mr. Marshall:

I am enclosing my check for fifty dollars worth of Publishing House stock. Thank you.

Very truly,

February 13, 1922.

Dear Mr. Marshall:

I want to help out the Publishing House, but, say, the calls are coming thick and fast! I am enclosing bond for $50 U. S. Government 4th Loan. I don't know how I happened to hold this one. They are awfully easy to give away.

Yours sincerely,

February 10, 1922.

My dear Sir:

Your kind letter reminder of yesterday is received, and I do intend to help the Publishing House, and if you don't hear from me on or before May 1st next, please touch me again.

I would like to give one or two $500 U. S. Bonds, 1st series, 4 1-4 per cent, at present below par.

Yours respectfully,

Monday Evening, 2, 13, 22.

Dear Friend:

I always intend to read every word of the *Leader*, then pass it on to two of my friends. Somehow I missed the plan of raising the "Headquarters Fund." I can not contribute just now, but will hope to send you a check for $200 ere long.

Yours sincerely,

February 14, 1922.

My dear Mr. Marshall:

Your letter received yesterday in which you call attention to the fact we have made "no subscription for the six per cent gold notes."

We congratulate you on your beautiful new home. And we shall be able to subscribe something if your treasurer will tell us how to go about it, please.

Very truly yours,

February 17, 1922.

My dear Dr. Marshall:

Your letter containing the sample of gold notes and further explanation concerning the Universalist Headquarters Fund is here. Thank you.

At present we have two hundred dollars which we are glad to exchange for two $100 gold notes. Check enclosed. I am sure we wish the amount were much more—for your New Home interest as well as ours.

But there is no limit to our congratulations and pride in the broad spirit of your *Leader*.

Most sincerely yours,

February 14, 1922.

To the Universalist Publishing House:

I am pleased to send a check for the New Universalist Headquarters. Please accept with best wishes. Am glad to add my name with many others.

Yours sincerely,

February 16, 1922.

Dear Mr. Marshall:

Thank you for your kind invitation to visit the new home of the Publishing House. I have already attended an evening meeting in one of the rooms and am convinced that the home is all you have claimed for it.

Will you please accept the enclosed five dollars and use it as you think best? I do not save my money but give it to help others, so I never have much on hand. My Liberty Bonds went in the same way long ago. If, sometime in the future, I can give more I will gladly do so.

Sincerely yours,

February 16, 1922.

Dr. Harold Marshall:

It strikes us that your unique scheme of financing is good. My wife would like a hundred dollar share.

Very truly yours,

February 23, 1922.

Universalist Publishing House:

I received your letter telling of your or "our" new home. I congratulate every one connected with it, and am sending you what may be called the "widow's mite." I do not understand about the 6 per cent gold notes, but will send you my check for $5.00.

February 27, 1922.

Dear Mr. Marshall:

Am enclosing small amount for "New Home Fund." Hope in a short time to send you something worth while. Check, $5.00.

Very sincerely,

February 20, 1922.

Dear Brother Marshall:

Enclosed find my check of $25 for a Universalist Headquarters 6 per cent gold bond. It seems too small to send but I thought it might help a little or show the interest of a preacher. I think in ten days or so I can send another check of the same amount, if it is worth while to you to look after it. Please make this out to Mrs. ——.

Fraternally,

February 27, 1922.

Dear Brother Marshall:

Your good words of appreciation for the check of $25 for Mrs. —— for gold bond 6 per cent Universalist Publishing House reached me to-day. I am glad that matters have so come my way that I can send the other $25 by check in this, and you can then proceed to issue $50 bond.

Fraternally,

---

* * *

PARABLES OF SAFED THE SAGE

The Parable of Comparative Sizes

I SAT with men in the place where men gather in a Pullman car, and they spake every man of the size of his City, and of the rapidity of its growth. And I reproved them not, for I like not always to be preaching, but I was thinking.

And one of them spake unto me, and said, What is the size of the city wherein thou dwellest?

And I said, It is larger than Athens was in the day of its power, and I would it were doing as much for the world as Athens did; and it is several times as large as Bethlehem, and larger than Nazareth ever can hope to be.

And they were silent. And I said,

In this country of ours, cities have grown and other material things have grown, and all so rapidly that we shall do well to consider lest we think too much of hugeness and not enough of those qualities which make a city or a country really worth while. For the real question is not how many noses of fools the census-man may count, but how fine is the publick spirit, and how safe and prosperous and intelligent and righteous be the folk.

And I said,

A thing is not necessarily great because it is big, nor big because it is near.

And I considered Keturah, how the top of her head cometh only to the shoulder of her husband, and all her sons tower above her, and say, Little Mother, haste thee, and grow; for thou art the littlest one in the family; and how even her daughter is more tall than her mother.

But I could not love Keturah more if she weighed three hundred pounds.

* * *

THE EVERLASTING ARMS

Emily Dinwiddie

WHEN the crash came at the Knickerbocker Theater in Washington a girl was pinned down in the darkness with an officer who had taken her to the play—a man who had seen service overseas.

He called to her to know if she were hurt. She told him she was caught in one place, but uninjured otherwise—as a matter of fact she was under the weight of a huge steel girder and in great pain, but she did not explain all this to him.

The man began at once to try to reassure her. He said: "Now don't you worry a bit. Somebody will be sure to come and they will get you out."

He thought he heard footsteps and cried out that there was a young lady beyond him and asked if they could not take her out. But buried as he was, no one heard him.

He said to the girl: "Do you remember the verse, 'The Eternal God is thy refuge and underneath are the everlasting arms?' "

She told him that she did.

He said to her: "When you think about that, doesn't it make you feel better?"

Afterwards he said again: "They will be sure to get you out. You will be all right," and he added, "And it is all right with me, too."

Then he was silent.

Two hours later the marines dug them out. The man was dead. He had been in his dying agony. He had been "shell-shocked" before in France. His nervous suffering must have been very great. He had been dying while cheering the girl and never telling her he was hurt. He knew he had no chance. She remembered after it was over that he had always said: "They will get *you* out."

A PLEA FOR GOOD-WILL TOWARD FRANCE

Friends' Council for International Service

We must try more whole-heartedly to understand the French point of view, even when we differ and when we may rightly differ from it. It was easy to feel sympathy for France while she was suffering the grievous ills of invasion, and in the glow of generous emotion which led so many volunteers to lay down their lives on French soil. It is harder now. But we must remember that France has suffered a far heavier loss than Britain. Her older men and women have seen not one but two great invasions of her territory. We must try to realize the intense longing for security to which this has given rise. If we feel now that France looks to the wrong means for bringing about this security, can we blame her without blaming ourselves, too, for putting faith in the way of force and domination which begets resentment and hatred rather than in trust and mutual service which lead up to friendship and fellowship?

France has to bear an immensely heavy burden to restore her ruined departments. Could we not do more as a nation to show our willingness to share this and the whole financial burden caused by the war? We rejoice that our own country's leaders are turning more and more towards the task of rebuilding the shattered economic and industrial life of Europe. If French opinion as yet does not see the unity of this life, we have no right to be impatient. We are jointly responsible for the hopes which led us to a treaty which though it closed the war did not give real peace.

When once nations begin to drift apart, our press, our politicians, and our own instincts themselves, help to hasten the process. Now is the time to think of the nobler, better side of the country we so easily misunderstand. The true France is there all the while, though beneath the surface sometimes.

From the experience of many of our own members whose privilege it was to work in France, we have learned of the patient endurance and courage of those French peasants who bore the war's worst brunt; we know, too, of how in many cases those who had suffered loss of home and dear ones showed their great-hearted humanity in recorded acts of generosity and thoughtfulness to the German prisoners.

France is too great to be held back by fear from her true pathway. She has lit and kept alight in the past the torch of freedom. In the realm of thought and of letters the whole world is her debtor, and proud of such a debt.

Let us have greater faith in the enduring forces of good, the only enduring forces. As we make this effort of will, we may begin to take the one way by which we and Europe can reach a real peace, in which the peoples now separated from each other draw nearer together in the common task of mutual service, which is also the service of the whole world.

* * *

ANNUAL JAPAN CONFERENCE

The Rev. Samuel Gilbert Ayres, D. D.

Our annual Japan Conference was held in Tokyo at the Central Church and the Missionary House on Jan. 13, 14, 15. Our small force, both native and foreign, were all on hand, and spent a busy and profitable time together.

The Conference opened Friday at 2.30 p. m., at the Central Church. Miss Hathaway led the devotions, which consisted of Scripture lesson, a brief address, prayer, and the singing of a hymn. Miss Hathaway read the Twenty-third Psalm, and then spoke of the ties which bind us to God and to one another.

Dr. Ayres then spoke upon "The Object of the Conference," emphasizing that we come together to confer. He called attention to the program, on which the time allotted for the addresses was short, a longer time being given for discussion. He expressed the hope that the discussion would be frank and open. "If we have not perfect confidence in each other our Conference will fail in accomplishing anything of real worth for our work."

This address was followed by reports of the work at Blackmer Home, Nagoya, Shizuoka and Tokyo. While none of these reports showed any large gains or marked progress, they one and all gave evidence of faithful service, and the desire to make full use of the opportunities at hand. We noted with special satisfaction that our Japanese ministers were optimistic regarding the future and believed that a better day for the Mission was at hand.

Under the topic, "Help Me with Your Experience," a most helpful hour was spent in discussing problems of church attendance, the evening service, reaching the Japanese family, endeavoring to make it possible for the Japanese wife and mother to attend church, etc. The hope was expressed that a special series of Lenten meetings might be held in each church, with an exchange of pastors. Altogether it was a most profitable hour.

On Saturday, when the whole day was given to the Conference, it convened at the Missionary House. In the large living room before a bright open fire the meeting was held. After singing and an uplifting devotional service led by Miss Kirk, an address was given by the Rev. S. Ito of Shizuoka, on "What We Expect of the Mission."

At the outset Mr. Ito stated that the Japanese ministers and people recognize how kind the Mission had been to them. He believed that the Japanese churches should be governed by a constitution of their own, and have a representative on the Council, which at present is constituted altogether of the foreign missionaries.

Dr. Ayres gave the second address on the topic: "What the Mission Expects of Our Japanese People." He defined first the policy of the Mission which, he stated, is liberal and generous. He said: "We believe in giving our ministers and people as free a hand as we can. Our Japanese ministers are well paid and are given every opportunity to develop their respective fields. We missionaries are here as helpers to assist in organizing a *Japanese* Universalist Church." He affirmed that the Mission expected (*a*) loyalty, (*b*) financial support, (*c*) progress and growth, and above all (*d*) prove to our American people that the work being done in Japan is worth while.

The discussion which followed was most illuminating. Mr. Nagano said that he differed altogether from Mr. Ito. He had no fault to find with the Mission and believed that the time had not come when the Japanese people had a right to ask to be represented on the Council. He thoroughly believed in the policy of the Mission to-day, and felt more encouraged in his work then ever before. Mr. Kawabata stated that he believed in the policy of the Mission. It was generous, and he was perfectly free to do his own work in his own way. From his experience in America in meeting Universalist people he knew that there was a feeling that a Mission might do better elsewhere, in China for example. The Japanese people must show that they appreciate all that is being done for them by the Universalist Church in America.

Luncheon was then served and a delightful social hour was spent at the table and in looking over the house. After the prayer by Mr. Ito the first address of the afternoon was given by Mr. Kawabata on "Some Impressions of American Christianity." It was most excellent, and I hope that it can be prepared for publication.

Mr. Nagano was the second speaker of the afternoon, his topic being "Our Opportunity in Nagoya." As we have the notes of this address we shall send them on for publication in the *Leader*. Mr. Nagano is doing a splendid social work in Nagoya and has made a name for himself in the life of one of Japan's most progressive cities.

One of the most interesting portions of the program was a symposium on Problems and Solutions. This included four short addresses. They were all good, but we can do no more than give the topics and the speakers: 1. Building up a Sunday School, Mr. Kawabata. 2. Developing a Christian Kindergarten, Miss Kirk. 3. Reaching Young Men, Mr. Nagano. 4. Work with Women—Young and Old, Miss Hathaway.

The last address of the afternoon was given by Mrs. Ayres on "Our Objective and Some Conditions for Success." Mrs. Ayres stated as our objective: to assist in imparting the spirit and power of Jesus Christ in the hearts of our Japanese people; and named as some conditions for success: wise foresight, suitable

equipment, consecrated Japanese leaders, and a great faith in God, in ourselves, and in the work and opportunity of our Universalist Mission.

On Sunday the program was in the hands of Mr. Kawabata. He planned four meetings. The first was the regular morning service at which he preached on "The Universalist Faith." This was followed by communion. He was assisted by Mr. Ito, the Rev. Messrs. Nagano and Terasawa acting as deacons. At noon lunch was served in the library of the church. It seemed a happy family gathering and was a delightful occasion.

After luncheon short addresses were made by Mr. Nagano, Miss Kirk and Messrs. Sasaki and Kimura, two of our young men, who told of the meetings which their Musical Club had held in Shizuoka during the holidays.

In the afternoon a Woman's Meeting was held. It was well attended and two most interesting addresses were given by well known Japanese women. Miss Kirk sang.

In the evening a platform meeting was held in the church. Mr. Terasawa presided. The speakers were Messrs. Ito and Nagano and Mrs. Ayres. Mr. Kawabata interpreted and special music was given by the Young Men's Quartette and Miss Kirk. The meeting was a fitting close to an interesting and inspiring day. Mr. Kawabata reported at the close that twelve had made inquiries regarding church membership.

It is not too much to say that the Conference was one of the best ever held by our Church in Japan. It might be characterized by two words: frankness and friendliness. It was forward-looking, each one feeling his or her responsibility to make the new year count for larger things.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

MARCH 19—THE DOWNFALL OF ISRAEL

The Rise and Fall of Nations

The historian believed, as many people since have believed, that Israel was given over to destruction by Jehovah because the people and their government failed to remain loyal to Him. This may be true or false according to the meaning one sees in the statement.

That Jehovah became offended and broke down or caused the defeat of Israel because Israel wavered between the exclusive worship of Jehovah and the worship of idols is quite unthinkable. One can not and must not think of Jehovah in any such light as this. Whatever our theology, we must always think of the Infinite as equally infinite in what we call "bigness" or "broad-mindedness" as in the exercise of power. The God of Life probably has no concern with forms of worship, and surely can have no taint of what we call jealousy or sensitiveness.

That the worship of idols meant vicious practises and the indulgence of passion and the breakdown of all idealism and of all purpose to build a national character, and that these things resulted in slackness and sloth and in loss of courage and in loss of desire to achieve is wholly true. In this sense the worship of idols was the cause of Israel's collapse. When men turn away from purpose and from courage and from service the power that results from purpose and courage and service fails them. In this sense God gives over the apostate to defeat and destruction.

Nations rise, not because men do something that pleases an Infinite individual, but because men lay hold of principles that energize and make clear-minded, principles that make men's attitudes and objectives and efforts stand plumb and square with the great dynamic forces of life.

Nations fall not because Jehovah measures their conduct and determines their defeat. Nations fall because they choose unwise courses, because they indulge themselves in attitudes and states of mind and self-indulgence that destroy the respect of others, destroy their own willingness to perform their part in what might be called the social duties of nations, destroy the mental and physical vitality of the individuals and therefore of the group.

Israel fell because the strong kingdom of David and Solomon, that might have been mighty among the nations, *divided*. The right to divide is undeniable. The wisdom of dividing is quite another matter. Judah and Israel helping each other would have been a very different situation. Cousins living near each other in the spirit and customs of enemies is like advertising for a fatal disease. These cousins living together in sympathy and mutual loyalty would be like a flood of sunlight upon the disease germs.

Israel fell because Israel played the game of international plunder. Israel made conquest where he figured his strength was sufficient to bring victory. Israel had no international ideals, no international honor. Might made conquest right. Israel played this game and lost. When one goes into a game he must know that some one will surely lose. If one is wise he will not play where he is not prepared to take the loss.

Israel was himself a conqueror. He had no right to complain when the game went against him. Egypt and Assyria were both playing the same game as Israel and could not be expected to forbear taking Israel when the opportune time came simply because Israel claimed a peculiar relationship to Jehovah.

The question with Egypt and Assyria was not whether Israel should survive but which of them should be the fortunate winner in the play for the little kingdom.

Politics versus Brotherhood

Brotherhood is the very essence of the teachings of Jesus. He stressed one thing always and that was rightness and tenderness in human relations. The great religion that the world calls after his name is not builded upon his principles. Its spirit is not his spirit.

It would be worth a great deal to have a thorough-going debate on the question whether intrigue, the sword or plain brotherhood is the best policy for individuals, organizations and nations to adopt as the principle and philosophy of conduct.

In our national life we insist upon intrigue. In our international life we insist upon the sword. In our individual life we insist upon brotherhood. It would appear that we see the right but are afraid to adopt it for the larger issues and for the larger groups. The man who is unbrotherly with an individual is unethical and subject to excommunication from the society of brothers. The man who deals in public questions in a wholly dishonest and insincere way is a clever politician and just such a one as we desire to play off our game against others. The man who kills most in the game of swords is our greatest hero. We want him on the stage that he may never get beyond the hearing of our plaudits.

America, your country and mine, has much to show the world as the achievement of our short career among the nations. But America's fear of the great principle of the man of Galilee is our humiliation. No more pitiable spectacle has been held up to the world than America's fear of an alliance of brotherhood. The fear and distrust manifest in the days of the campaign for the adoption of the constitution of the United States stalks out of history to blight our national pride. America's refusal to join the world in the great Red Cross movement shall long be an irrefutable testimony against our willingness to be counted when men are calling the roll in the society of the brotherhood of man. Our later action on the League of Nations was not so much an opposition to the plan of federation for the protection of nations against exploitation and for federated action against disease and vice as it was a political intrigue to change parties in our national government. Taken either way, a refusal to be counted or a willingness to play a game of political intrigue at the expense of our good name and of our possible service to a sick world, the count is against the greatest republic in the world.

There are alliances for conquest and there are alliances for the defense of right and honor. Some alliances entangle and others guarantee freedom.

If brotherhood is right, if truth is the master principle, if Jesus is a safe leader, let us make one great experiment in our faith. Let us try a program of action based upon the fatherhood of God, the brotherhood of man, the spiritual leadership of Jesus and the final harmony of all souls with God.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE COIN

Into my heart's treasury
I slipped a coin
That time can not take
Nor a thief purloin—
Oh, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

Sara Teasdale.

WHEN FRANCINE FELL OUT OF BED

"WHAT is it you want to ask me, Francine? I can see by your face that there's something on your mind."

"But, grandma, how did you know?"

"Well, I've watched little girls for a great many years and they're all pretty much alike. Tell me, what can I do for you now?"

"Oh, you've been perfectly lovely to us all the time we've been visiting you and let us do 'most everything we've wanted to; but before we go home Ethel and I want to know if we can sleep one night in the big four-poster bed in the spare room. We've never slept in an old-fashioned bed like that, and it looks as if it would be just lots of fun. And besides, the room itself is so lovely."

"Oh, grandma, please let us," begged Ethel. "Couldn't we do it to-night?"

"Why, yes, I guess so, if you'd like to. I'm perfectly willing. The only thing is that the spare room is away down the hall from the other bedrooms and I'm afraid I'd never hear you if you needed anything in the night and called me."

"Oh, we wouldn't need anything, grandma," said Francine. "And we won't mind being by ourselves as long as there are two of us. You're awfully good to let us—and I wish it was bedtime now."

"But you're not generally so glad to have bedtime come, dearie. Go out and play now and have all the fun you can these last few days. I'll go upstairs and get the spare room ready for you to sleep there."

"All right, grandma," and the two little girls ran out under the lilac bushes to play house.

As soon as supper was over and it had begun to get just the least bit dark, Ethel and Francine both declared they were sleepy and wanted to go to bed. Grandma smiled but allowed them to say good-night to Grandpa and Uncle William and then she went upstairs with them to the spare room.

No wonder the children thought this room was lovely and wanted to sleep there. Everything in it was old-fashioned but in perfect condition, and was just as it had been when Francine's and Ethel's great-grandfather and great-grandmother had slept there when they had first come to live in the big colonial farmhouse years and years before.

All the furniture was shiny mahogany; there were gay-colored cretonnes at the windows, very old prints on the wall, round braided rag rugs on the floor, and best of all, a great high four-posted bed in the center of the room. Over the bed was a canopy of cretonne that matched the hangings at the windows and round the bottom of the bed was a deep flounce of the same material.

It took but a few moments for the girls to get undressed. As Francine was ready first, she said: "Oh, grandma, you'll have to help us get up into bed. We never can do it by ourselves. But what makes it so high, anyway?"

"Well, beds were made higher in olden days than they are now, and besides, there are two big feather mattresses on this one. If you look over in that corner by the table you'll find a little stool that you can step on, and then I guess you can manage it all right."

"Oh, what a darling little stool!" exclaimed Ethel. "Is that old too?"

"Just as old as the bed, I think. When I was a little girl I remember it always stood beside the bed so any one could use it if necessary."

"Did you use it, grandma?"

"Oh, no, we children never slept in the spare room—that was only for company, you know. Now if you're both ready, I'll help you up and tuck you in and hear you say your prayers. Then I must hurry downstairs, for grandpa will be waiting for our evening game of parchesi. We haven't missed a game for ever and ever so long."

Then with much fun and laughter the two little girls climbed on to the stool and jumped up on to the bed and soon were cuddled down in the soft feather mattress. Prayers and good-nights said, grandma left them.

As it was still quite early in the evening, they began talking together. But they didn't talk long, for either they were more tired than they realized, or else the quaint old room cast a spell over them. Any way, before many minutes, Francine found she was asking questions and getting no replies. When she saw that Ethel was sleeping soundly she turned over on her side and was soon breathing heavily too.

Hours later—she was never sure how many—Francine woke up with a start and wondered where she was. There was nothing soft under her except one pillow, and her arm hurt as though some one had struck her. And it was so dark she could see nothing about her, and she was more frightened than she had ever been at grandma's before. Then in a minute or two she realized what had happened. She must have rolled off the high old-fashioned bed, so she called to Ethel to help her back again.

But Ethel was too sleepy to hear her, and Francine was sleepy too. And as she didn't like the looks of the room in its blackness, and since she knew she couldn't get into the bed alone, she closed her eyes tight and before she could have counted ten, she was sound asleep again.

When the sun was well up and grandma came into the guest room to awaken the two little girls, she was greatly surprised at the sight that met her eyes. She

hurried to where Francine lay on the floor and shaking her a little, said, "Wake up, Francine, and tell me what has happened."

Slowly Francine opened her big brown eyes and, looking up at grandma, said with a smile, "Oh, I remember now, I rolled out of bed sometime in the night, and it was so dark I couldn't get back again."

"But why didn't you call some one, dear? I guess you were frightened."

"Yes, I was, but you said you couldn't hear if I did call. I tried to wake up Ethel, but she's such a sleepy-head I don't believe anything on earth would wake her up."

"Well, I guess I must be a sleepy-head too, for I didn't hear you either."

"But, grandma, how could you hear 'way down in the hall in your room?"

"Well, I have a confession to make. I didn't like the idea of you two little girls being down here away from everybody else, so I put a cot in the hall and slept near your door to answer you if you called. But you see I wasn't a bit of help after all, was I?"

"Oh, it's all right, grandma, only I don't believe I want to sleep in the big bed again. One night is enough. It's not so nice, after all, as the one we've been sleeping in, for I never fall out of that."

"Oh, but I love it," said Ethel. "It's the softest bed I ever was in. May I sleep here again?"

"Well, we will talk that over later, but I think you'd better dress now, for grandpa is waiting for breakfast."

"Oh, please don't tell him what I did," said Francine, "for he'll laugh at me and think it's a great joke. You know the last thing he said last night was for me to be careful and not fall out of bed. I told him I had never done such a thing in all my life, and he laughed and said, 'But you never can tell what will happen when you sleep in a strange bed!' "

"I won't say anything about it, dear, and I'm glad you didn't hurt yourself. It was so warm last night you couldn't have caught cold on the floor, so I guess you'll be all right as soon as you are up a little while. You'll be stiff at first, but that will soon wear away. Let me help you with your dresses."

And then grandma busied herself with the buttons, and they all laughed about Francine's experience. When the girls were ready and went downstairs to breakfast there wasn't a suspicion of anything unusual about them, and neither grandpa nor any one else ever knew that Francine had really slept most of the night on the floor instead of in the old-fashioned bed in the guest room.—*Gertrude Fisher Scott, in Zion's Herald.*

* * *

A BIRD-SANCTUARY

The Department of Agriculture contemplates establishing a game preserve of 150,000 acres in the extreme southeast of Texas, in order to save from extinction by the hunter certain rare varieties—birds especially, but also some four-footed creatures. The fierce peccary may roam unmolested in the mesquite of the sandhills of the happy region. The singular chachalaca may rest undisturbed in the ebony bushes, and the Texan kingfisher, the gorgeous Derby flycatcher, the white pelican, the roseate spoonbill, the reddish and the snowy egret, and the red-billed pigeon will have only each other to fear. Whenever one hears of a new sanctuary for bird or beast, one should greatly rejoice.—*Exchange.*

THE VISION OF YOUTH

Geneva Glenda Smith

Give me a brush of gold, and sunset hues,
That I may paint the vision that I see,
That I may paint the future as it lies
All wrapped in shining mist, ahead of me.

It is a twisting mountain stream—
A singing, bubbling brooklet free,
That winds 'neath shady leaves, and glowing sun—
That's what my future seems to promise me.

A turbulent beginning, a dash between the rocks,
A noisy chattering as down the hill I slide
Into the shade—the sorrow of my life—
Then into sunshine gentle and serene, I glide.

Again down hill, but now in calmer mood,
And sunshine mixed with shadow—all slip past
Until at length I reach the valley green,
And find a quiet pool to shelter me at last.

* * *

WHY DO YOU SUPPOSE?

1. The number 13 is considered unlucky?

Because there were thirteen people who sat down at table at the Lord's Last Supper, and Judas is supposed to have arrived last.

2. The "holy stone" used for cleaning the deck of ships is so called?

Because of its being originally used for Sunday cleaning, and also because of the fact that the seamen have to go on their knees to use it.

3. People speak of a "pitched battle?"

Because boiling pitch was used by the defenders of a feudal castle to repel the attacking force. The battles, which usually took place outside the castle walls, would soon end when the boiling pitch began to flow from a tank on top of the walls.

4. Soldiers put their hands to their foreheads in military salute?

In unconscious memory, it is said, of the long-ago days when knights and squires fought in tournament before a queen of love and beauty. All who took part in the tourney held one hand on a level with the brow when presenting themselves before the queen, to signify that those who came into her presence were dazzled by her wondrous beauty.

5. The Baltimore oriole is so called when it does not come from Baltimore?

The name was given to the bird by the Swedish naturalist Linnaeus as a compliment to George Calvert, the first Lord Baltimore. The colors of the bird were those of the livery worn by Lord Baltimore's servants.

6. We have IIII to indicate four o'clock on a dial instead of IV?

Because Charles V. of France wished to show that he knew more than his clockmaker. On seeing the dial that had been made for him the king declared that IV for four was wrong, and should be four I's. The clock-maker argued, but in vain; the king ordered him to change it. So we have IIII as a memorial of the king's ignorance.

7. It is a compliment to a man when we call him a "brick?"

Because of the remark which a king of Sparta four centuries before Christ made to a visitor. This visitor was very muc surprised that the city had no walls. "In case of an invasion , said he to the king, "what could you probably do to defend th unwalled city?"

"Sparta," said the king, proudly, "has an impregnable wa of defense. She has fifty thousand soldiers, and each man brick."—*Winifred Arnold, in Christian Register.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

What Next in Europe? By Frank Vanderlip. $1.75.

What next, indeed? Only God knows, and He does not reveal His plans. The *British Journal of Astrology*, peering into the dark future, predicts terrible things, with universal peace in 1932, after every one is worn out. Meantime, we write or read books, and wonder what we can do to help.

Mr. Vanderlip has just spent five months in Europe, visiting nearly every country and talking with statesmen, finance ministers, and many other persons "importantly related to the responsible work of directing governmental action," and has tried to approach the grave problems from a constructive point of view.

"There are inherent possibilities of building a new Europe which would be more prosperous and comfortable . . . than the old Europe has ever been. The prerequisite for that is a change of spirit, and I believe we can do a great deal to allay the suspicions, the hatreds and the selfishness of European people."

The Head of the House of Coombe. By Frances Hodgson Burnett. $2.00.

Mrs. Gareth-Lawless was named Amabel, but prefers her nickname, Feather, of utmost appropriateness, for physically, morally and spiritually she is a feather, blown by the winds of circumstance.

Left a penniless widow by her husband's sudden death, she has not the faintest idea what to do, and pulls the pillows over her head to avoid hearing the cries of her baby daughter Roberta in the room overhead, the servants, scenting shipwreck, having called cabs and departed. Lord Coombe comes to the rescue and lavishes money and care on the lonely child, his motive being of course misunderstood.

Robin is a little girl playing in the private park when she learns from Donal Muir that "the Lady Downstairs" is her mother, and what mothers should be, and receives her first kiss. Mrs. Muir, learning the child's name, at once removes her Highland laddie to Scotland, and they do not meet again until they are grown up, at a party given by the Dowager Duchess of Darte, to whom Robin is companion. Meantime, Lord Coombe has rescued her from a hideous trap into which she had innocently walked—and still she hates him, not understanding.

The rest of this compelling story is told in another volume entitled "Robin."

A Little More. By W. B. Maxwell. $2.

The Welbys had enough, but did not know it. Mr. Welby was about to retire from business, though young for that renunciation of routine; Violet, Primrose and Jack were on the eve of happy marriages, and content perched on their banner. But along comes a relative who spends his last days with them and leaves his fortune to them, whereupon they take a "gorgeous flat" in Knightsbridge and close the door of their past behind them.

War, Austrian investments, and dishonest manager combine to make them lose everything, and at length Mr. and Mrs. Welby are grateful for situations as butler and cook in their old home in Clapham, which Sarah, their former servant, is running as a family hotel. Another turn of the wheel restores about what they had before the tragedy of wealth, they buy the home, Violet and Primrose are again the adored of their lovers, and Jack regains both Amabel and his insurance clerkship. And all are wiser!

Joanna Godden. By Sheila Kaye-Smith. $2.50.

Thomas Godden, just before his last illness, said to his elder daughter, "Pity you ain't a man, Joanna, with some of the notions you've got;" and when his will is read, she is found to be the owner of the property. She promptly serves notice on the disapproving neighbors that "maybe it's a pity and maybe it isn't, but what I've got to do now is to act up proper and manage what is mine, and what you and other folks have got to do is not to meddle with me."

The preliminaries thus vigorously attended to, Joanna goes on her way, directing the sea-farm in Sussex and her own appearance as suits her pleasure; succeeding and failing as we all do; a guest at the farmers' club, but, like Universalist ministers in some communities, not admitted to membership; and marrying her sister to Arthur Alce but making a sad mess of her affairs of the heart.

The Rich Little Poor Boy. By Eleanor Gates. Frontispiece. $2.00.

Johnny "Smith" lives—no, exists—with Big Tom Barber, longshoreman by trade and brute by nature, who finds it expedient to get his tenement kept clean, his food cooked, and his old father taken care of for nothing. There is also "Cis," who is compelled to work in a box factory and give her wages to the tyrant.

But Johnny has an imagination that Big Tom can not control, and when that blighting shadow is withdrawn for the day, he is "with Aladdin most o' the time, 'r King Arthur," and takes Grandpa on wonderful trips or "eats through a perfect menu as only an unfillable boy can" while he serves to Grandpa what the poor larder contains.

Father Pat comes into his life, tells him he is John Blake and gives him the medal awarded to his brave father. Algernon Perkins, a scoutmaster, gives him Scout training—"Soch stylish!" says kind Mrs. Kukor when she beholds Johnny in uniform—bestows upon Big Tom the only medicine he understands or respects, a thorough licking, and marries Narcissa; and John Blake makes an important decision like a true Scout.

March On. By George Madden Martin. $2.00.

Lucy Wing comes from the Southern mansion where she has been brought up by her indomitable grandmother, to take her place on the stage of life, and is immediately claimed by Stephen Janvier, who recognizes in her the one woman, and also the "small girl in a velvet bonnet and velvet cloak, . . an immense doll held close to her person behind a muff of white fur" whom he has remembered fourteen years.

When war comes, Stephen feels that he must get into the game—and he does not come back. So Lucy and little Stephen are left to adjust themselves to a changing world, where few seem happy.

Lucy asks her old friend Warrington Adams, "Then why do we keep on? Why do we each try at doing our best? Why do you, who have no great illusions, nor deceive yourself as to this fact?"

Warrington answers, "I reckon with us all it's to keep the record straight if for no other reason, Lucy."

If I May. By A. A. Milne. $2.50.

With this deprecating title, a sketchist from "Punch" makes his bow to the American book-public—and outmorleys Morley.

He begins with "The Case for the Artist" and ingratiatingly says: "By the artist I mean Shakespeare and Me and Bach and Myself and Velasquez and Phidias and even You, if you have ever written four lines to the sunset in somebody's album or modeled a Noah's Ark for your little boy in plasticine."

In "Going Out to Dinner" he tells us how he and a Dowager Countess once led the way, and as the lady was dieting, all dishes came to him first. "My particular memory is of a quail pie. Quails may be all right for Moses in the desert, but—the countess having shuddered at it and resumed her biscuit, it was up to me to make the opening excavations." The knife stuck, a second knife, double-timed by the footman, did likewise—but read for yourself!

We hear also of a London garden, "about one hollyhock by two," and many other things, even wars and armaments; and lastly comes "Wedding Bells," from getting ready to home again, where he is convinced that the bridegroom has married the wrong girl!

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.

A CAMPAIGN FOR MEMBERS

A few weeks ago, while the New Year's bells were still echoing, I was writing an article on Membership in the Women's National Missionary Association.

Yesterday, my neighbor saw two robins, harbingers of spring, and I am again writing on Membership in the W. N. M. A. With me, this is a perpetual topic. It has been so much in my mind that it almost seems as if wireless messages must have gone out from me to all of our women. If they have all been received, we shall have a splendid increase in the number of those who are helping to promote the big work that is being carried on so successfully. Eight thousand women are now sponsoring these activities. But they are generous women and eager to share the joys of participation with the hundreds of Universalist women who have not as yet come into line.

It is hardly necessary at this time to specify the various fields of work. But are you up to date on these things? Do you read the reports of our Southern Missionaries? Do you know how our women workers are gathering the little children around them? Can you read of what is being accomplished in the mountains of South Carolina and not feel a quickened impulse to share in these undertakings? Do you understand that the Clara Barton birthplace has been restored, and will be developed as rapidly as *you* make it possible? Do you know that we shall soon have two new kindergartens in Japan; and that Matsu Koyama will return to Tokyo to show the way of better living to the children and their mothers?

Kindergarten teachers are needed in the South and in Japan. Will you not help us put them there?

Dear friends, do you not see that here is great opportunity for investment? The membership fee in the W. N. M. A. is one dollar annually; twenty-five dollars, Life Membership; one hundred dollars, Patron. Where can you make a better investment, with interest so far-reaching?

The Membership Drive has begun and will end on Women's Day, April 30, 1922.

Join the W. N. M. A. Be one to Win One. *Do it now!*

Alice Coe McGlauflin,
Membership Chairman.

AND MORE MEMBERS

When you have enlisted all the women of your church in the Mission Circle and find that you have still fallen below the desired increase, why not turn to the young women and interest them in the Clara Barton Guild? Not that it's necessary to wait until that time, for it *could* be done very effectively right now! In either case it is well worth trying, and once accomplished you'll probably say, as others have, "Why haven't we had a Guild before?"

Membership in this organization counts exactly the same in the W. N. M. A. as membership in the Mission Circle. A Guild numbering ten or twenty new members will be that many more to your credit.

Better than that, though, you will be doing something for that particular group which will be worth more in the days to come even than it is to-day. For you will have in the making your future Mission Circle. It stands to reason that those who have received definite training along missionary lines in the Guild will make a stronger and more devoted women's organization ten years hence. Aside from any thought of the future, the broad spiritual training which members receive and the awakening and fostering of an interest in Christian missions is, in itself, sufficient reason for the Guild's existence.

As simple as 2 plus 2 equals 4 is the statement that Guild members added to Mission Circle members make for greater missionary power and zeal in your church. The ability and energy of your young women given no opportunity to express itself in church activities is just so much power *subtracted* from the denomination. Let it be *added* by organizing a Guild, and all together move forward to the day when ours will truly be a World Church for World Service.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

HARTFORD INSTALLS

Hartford, Conn., has been without a superintendent for some time, and the remarkable progress that we have reported has been due in large measure to the faithful and enthusiastic substitutes who have "taken turns." Now comes the joyful news that Mr. James S. Stevens, known and admired far beyond the limits of the Hartford parish, has accepted the leadership and has been duly installed as superintendent. This means that there will be steady gain from the Capital City.

At the Sunday school service on Feb. 26, Dr. Adams made appropriate remarks of welcome to the new officer, as did Mr. Herbert Belden, representing the church, and Mr. Charles H. Lincoln, representing the Sunday School Association. Mr. Stevens made a fitting and stirring response. Then the lecture and lantern slides about the Suffolk Normal Training School were used. The climax was reached when it was announced that the Hartford school was eighty-one points ahead of Arlington in the attendance contest.

It is evident that Hartford, with its most honorable history, has a future as bright and useful.

* *

A PRACTICAL SYMPATHY FOR ARMENIA

The Christmas and after-Christmas offering for the Near East Relief is again notable for its generosity. We have now received over six thousand dollars, which is more than we have had at this date of any preceding year. Thank you, kind givers. God will bless you in your real Christianity.

OUR MISSIONARIES ARE MISSIONARY

It is very touching to have our representatives in the missionary field, who are making many sacrifices financial and otherwise, send in their contributions for our denominational movements. Yet they do so with apparent good cheer. For instance, Rev. Hazel I. Kirk, away off in Shizuoka, sends a generous check, half for the Suffolk School and half for the orphans in Armenia.

* *

A YOUNG CONTRIBUTOR

Our season of special solicitation brings to the office many letters that are at once very interesting and very helpful. We would like to print them for the encouragement of the whole Church; but that is out of the question. We take the liberty, however, to present one of peculiar charm, and to do it without securing the consent of the author.

Driggs, Arkansas.

Dear Brother:—

Enclosed find some money to help the Sunday schools. I think, as life is uncertain, that it is best to send it now, for I want to help all I can. I am quite young—will be only eighty-six on the twelfth of April and have been a member of the Universalist Church only since 1857. I have always helped wherever needed for the Church and only wish I could do more.

I was born and raised in Ohio; am a widow now. My husband and I joined the church at the same time. I came here for the climate.

Yours with best wishes for school and Church,

Mrs. H. J. Driggs.

Young People's Christian Union

DIRECTOR'S DATES

March 12, evening, Marlboro, Mass.
March 19, morning, Charlestown, Mass.
Evening, North Shore League, Lynn, Mass.

* *

SIX NEW UNIONS

The answer to the old question, "What is so rare as a day in June?" is "A day in February, because there are only twenty-eight of them," but in this shortest month of the year, six new Unions were organized, or reported for the first time to headquarters, and then, as if for good measure, on the first day of March, another was added to the list. Here are the seven: Machias, Me.; Abington, Mass.; Ithaca, N. Y.; Belpre, O.; Indianapolis, Ind.; and Hutsonville, Ill., and Chicago, Ill. (Church of the Redeemer.)

* *

BOOSTING THE UNION

This is a quotation from a letter written by the president of the local Union in one of our large churches to the president of his state Union. The writer is a student in high school.

"Dear ——

"You can never guess what is going to happen next Sunday. I, —— ——, am going to speak from the pulpit of our church on the subject of Y. P. C. U. Oh, Min! can you beat that for a chance to boost the Y.?"

This is quoted, not as an example of elegant diction, but as an example of sincere enthusiasm for the work of the Union and the church. High school students do not speak or write in that fashion unless they mean it. It is one more instance to be added to many others, showing that the Y. P. C. U. organization and work meet the needs of the young men and women of the church.

* *

A SPOON RIVER ANTHOLOGY

Some people think that Spoon River is a creature of Edgar Lee Masters' imagination, but it isn't; it is a very definite part of the map of western Illinois, although for a number of years it has not appeared upon the map of Illinois Universalism. Now it is in a fair way to regain its rightful place, because of the activities of the young people. Back in my college days the annual meeting of the Spoon River Association was an event, the attendance frequently rivaling that of the State Convention. And an important part of these district gatherings was the meeting of the Spoon River District Y. P. C. U.

Two years ago there was not a single Union in the district, except in Peoria, which was included in the old Association more because it did not belong anywhere else than because of any connection with the Spoon River Valley, and it was over fifty miles from the nearest church in the district. Now, in addition to Peoria, where the Union is several times as strong as it was two years ago, there are three strong and active Unions, at Galesburg, Avon and Macomb. This spring it is planned to call them together, probably at Avon, about Easter, and reorganize the Spoon River District Union, and to meet thereafter two or three times a year.

* *

ACROSS THE STATE

A hundred and fifty miles east of the Spoon River District, and stretching in an irregular line north and south for a hundred miles or so, is another group of churches. I had the privilege one Sunday of supplying the pulpit in Hoopeston, recently vacated by Rev. Hervey Hoyt.

At Urbana the church is reaching a goodly number of students at the State University, but only a fraction of those that should be reached. As in every university, there are many liberalizing influences at work, and it ought to be easy for our church, whose faith is logical and whose spirit is youthful, to bring to large numbers the message of the religion of to-day and to-morrow.

But we shall never do it, as long as we leave such opportunities entirely in the hands of the local parish. In some of these places where we have unlimited possibilities for serving this rapidly growing student population, from whose number will come the leaders of leaders in every walk of life, our chance is neglected from sheer lack of vision, and a penny wise and pound foolish policy prevents the enlargement of the work to meet the need. In others, as in Urbana, the local parish is not sufficiently strong financially to do what it would like to do. Its ability should be supplemented from other sources.

Still farther south is Hutsonville, where one of the new Unions was formed. Springtime had arrived, at least temporarily, so that we could sit out on the porch after supper until it was time to start on the three mile ride out to the church. Plans have been made for the erection of a church in town, and it is hoped this can be done before the end of the year.

* *

HOOSIERS AND BUCKEYES

My homeward way led across southern Indiana and Ohio, with stops at Indianapolis and Oaklandon in the Hoosier State. Rev. Edwin Cunningham has made a good beginning in what should prove a fruitful ministry, in which Mrs. Cunningham is proving herself of great help.

About two years ago the church at Oaklandon was completely destroyed by fire. A short time ago a good old-fashioned revival was held in "the other church." There are only two in the community. These two events have led to a large increase in the Sunday school enrollment, and indirectly to the organization of both Senior and Junior Unions. I am not recommending this method to other churches, although a thorough-going pragmatist might do so.

Over in Ohio, the comparatively new Unions at Miami City and Cuba were visited and needed assistance given. It sometimes seems too bad that a denominational official can not come around to the various local churches and other organizations and apply some panacea guaranteed to cure all the ills that afflict the ecclesiastical body or any of its members, but no one has yet succeeded in inventing it. Small churches, Unions and Sunday schools do not become large over night, the indifferent do not become different all at once, there is no substitute for good, hard and faithful work, nor for the baptism of the Spirit which does not come either to him who worries or to him who strives.

In Columbus every one is happy and hopeful in the enjoyment of the new community house, the first unit of the church which is to be. An increasing interest in the work of the Union is one of the many indications of this.

The First Universalist Church of Belpre is located at Rockland, Ohio, three miles from Parkersburg, W. Va. It is not easy to find, but when you find it, you can be sure of a cordial welcome. As I traveled over the road from Parkersburg, my heart was singing, "It is not raining rain to-day, it's raining Unions down," and so it proved, for in spite of the storm sixty people were present, a conference of Sunday school workers was held around the supper table, and a Union organized in the evening.

* *

THE SERMON THAT WAS PREACHED

This time I did not trust to the arrival of a Sunday morning train, when I was scheduled to occupy the pulpit in Cincinnati. Last fall it was unavoidable, this time I arrived Saturday morning. The sermon was safely delivered and I found the church anticipating the beginning of the pastorate of Rev. John Edwin Price, who will take up his work here before these words are in type.

Stanley Manning,
Director of Young People's Work.
On the train in Pennsylvania, Mar. 2.

* *

For the Quiet Hour

Deem not Love's building of the word undone:
Far Love's beginning was; her end is far:
By paths of fire and blood her feet must climb,
Seeking a loveliness she scarcely knows,
Whose meaning is beyond the reach of time.

Le Gallienne.

Blessed are the Happiness Makers! Blessed are they that take away attritions, that remove friction, that make the courses of life smooth!

H. W. Beecher.

Among Our Churches

New Hampshire Letter

Murray Lectureship Trip.—It seems to be assured that time will be assigned to New Hampshire by the chairman of the Murray Lectureship Committee during the coming summer. The arrangement of the trip will be under the direction of the Superintendent. While, of course, stopping places along the way will have to be arranged with reference to distance from other stopping places and with reference to the surrounding territory which may be served, yet the present Superintendent would be glad to receive applications from parishes wishing to have a date assigned them. It is planned to have an all day meeting at each stopping place. The speakers will consist of at least one of the foremost laymen of our church, one of our leading clergymen and a song leader. As far as possible the meetings will be held in the open and the preference is for the smaller parishes to have these gatherings. * * **Winchester.**—We are glad that Winchester again has a resident pastor, Mr. Walker taking up his residence there on Feb. 1. The "Parish Visitor," a monthly bulletin of the activities of the parish which has hitherto appeared as a mimeographed publication, assumes with its fifth number the dignity of a printed sheet, which will add to its usefulness as well as its appearance. The activities of the parish as announced in this bulletin appear to be many and interesting. * * **Ashuelot.** Plans are under way by means of which the pastor and people at Winchester are to be of service to the adjoining parish at Ashuelot. * * **Dover.**—Our parish at Dover seems to be thoroughly aroused and earnestly at work. At the parish meeting and supper held early in January, there was an exceptionally large attendance and a great deal of interest manifested. The annual subscription was considerably larger than it has been in recent years. At the close of the routine business, the Superintendent was called upon to report as to the progress made toward securing a pastor. He reported that he was prepared to recommend the election of a pastor, and presented the name of Rev. A. M. Bradley for the consideration of the people. A unanimous and hearty call was extended to Mr. Bradley, who had been supplying the pulpit for several weeks, to assume the permanent pastorate. Mr. Bradley, who is secretary of the New Hampshire Convention and who has been summer pastor of the parish at Kensington, has taken the matter under consideration, in the meantime continuing to supply the pulpit. The interest in church affairs at Dover is constantly increasing as shown by growing audiences. The men of the parish recently carried through one of the most successful suppers of years. Laymen's Sunday was observed, three young men taking the leading parts. * * **Berlin.**—Audiences which tax the capacity of the auditorium are the report that comes to us from Berlin under the leadership of Rev. F. H. Billington of Gorham. The business depression which exists in Berlin as in other parts of the country seems to make it unwise to settle a resident pastor at Berlin at the present time. In fact, it seems to be certain that after a longer season under the leadership of Mr. Billington the parish will be in far better condition to undertake larger responsibility than it is at the present time. However, we think that both Berlin and Gorham are too important points to be under the direction of a single pastor permanently and that with the settlement of business conditions we should look forward to having a full time pastor in each of these fields. The Gorham parish is doing a splendid thing in sharing its pastor temporarily with its sister parish and Mr. Billington is doing a splendid work in his widely extended field. Laymen's Sunday was recently observed at both Gorham and Berlin, Mr. Gordon Cave delivering the address at Gorham and Mr. George A. Richter at Berlin. Splendid results at both places. * * **Enfield.**—The rather strange federated situation which has existed at Enfield has opened another chapter of events. Since the federation of our parish with the Congregational parish at Enfield two pastors have served the joint parish with rather long spaces between pastorates. Recently new interest seems to have been aroused by the visit of Rev. John A. Barker, a Unitarian clergyman from Lebanon. A substantial subscription was raised and the search for a pastor begun. The Superintendents of the Universalist and the Congregational denominations in the state were called in. Several candidates were heard. Rev. L. W. Sanford of Walpole has been called to the pastorate. Mr. Sanford is affiliated with none of the denominations represented in the federation. There seems to be a unique opportunity for work at Enfield and a determination upon the part of many of the people there to create a strong church movement. * * **Concord.**—State and Boston newspapers gave considerable space to the address given recently in our church at Concord by Henry H. Metcalf upon "New Hampshire in History." Mr. Metcalf is spoken of in the press as "the veteran newspaper man and eminent historian," but to us of the Universalist Church he is known best as a long-time member of the Executive Board and an always loyal supporter of the faith. We are hoping that Mr. Metcalf will soon be one of the rather remarkable list of lay preachers who are offering their services to the Church. Rev. H. H. Niles of the Concord church is finding time for many outside engagements. The banquet of the Malden Men's Club, the banquet of the combined Calumet Club of Manchester and the Wonolancet Club of Concord, morning service in his own church and evening service in St. Paul's Methodist Church at Manchester, and a little trip to Brookfield, in the hills of Vermont, are among some of the recent activities. In the meantime at home increasing congregations, rising interest and splendid co-operation are reported. * * **Marlboro.**—Our sympathy, and we are sure that here as nowhere else we may speak in the name of every Universalist in New Hampshire, our sympathy goes out to Rev. G. W. Sias in the great loss which has come to him in the death of Mrs. Sias.

George F. Fortier, Acting Superintendent.

Vermont and Quebec Letter

Northfield.—Rev. Horatio G. Mann has been called to the pastorate at Northfield and has already begun his work. Mr. Mann is a product of Crane Theological School and has held pastorates in Vermont, Rhode Island and Maine. For the past few years he has been engaged in business. Mr. Mann will have an almost limitless opportunity at Northfield, and now that the burden of debt which has rested upon that parish for so long has been removed, it will be his privilge to add greatly to the record of parish activities which has always been honorable and efficient. * * **Hartland Four Corners.** It has been a long time since the Hartland parish has had the services of a resident pastor. This is one of the ideal rural parishes of New England. Its history goes way back to the beginning. There is a legend that here was held one of the first national gatherings of the Universalist denomination, some years before the organization of the United States Convention. It is certain that it was one of our most famous parishes in the days when every minister's study was a theological school, and some of our ablest preachers obtained their education at Hartland. In these later years, it has prided itself upon the number of young preachers from the theological school to whom it has given its first training through summer preaching and then sent them out to their work with the mark of Hartland forever upon them, a mark which was equal to a college diploma. It is well equipped. It has a fine little church building. It has a parish hall. And now it is reported that it is to have a parsonage. But, best of all, it has

a loyal, devoted constituency. And Hartland is again to try the experiment of a resident pastor. An invitation has been extended to Allen L. Carr to take up the work. Mr. Carr has accepted and will begin his work on March 1. He is the son of one of our ministers who will be remembered by many of our people, and who closed his earthly work in our parish at Nashua, N. H. * * **Sunday School Institutes.**—The General Sunday School Association is co-operating with the Vermont and Quebec Association in every possible way. A series of institutes is being held during the month of March as follows: Sunday, March 5, Springfield; March 6, Hartland Four Corners; March 7, Bellows Falls; March 8, Rutland; March 9, Barre; March 10, St. Johnsbury; March 12, Morrisville. Miss Morgan is to be the speaker at these institutes. Several of the parishes are making elaborate preparations for her coming. At Barre and probably at other places where winter conditions will allow, there will be good attendance from surrounding parishes. Early in the month of June, a representative from Dr. Huntley's office will make the round of the Association meetings as last year. * * **Rutland.**—Interesting reports are coming to us of the activities of the Rutland parish. The plans at present are for the remodeling of the basement of the church building into a modern Sunday school and social gathering room. Other plans are on foot which would indicate the parish to be thoroughly alive. The women of the parish have established a fund available for such permanent repairs as may seem necessary from time to time. Mr. Coxon's sermons are attracting widespread attention and the audiences are increasing as a result. * * **St. Albans.**—Rev. F. H. Cole, now in the United States Immigration Service and located at St. Albans, makes his appearance in a new role as the moderator of the St. Albans parish. The activities of the St. Albans church under the direction of Rev. T. L. Drury are very promising. The latest organization is a Social Club which seems to be meeting with much acceptance. We hope this is a reorganization of the old time Pollywog Club which once made St. Albans famous along social lines. Mr. Drury is finding time for much work outside of his parish, and has been instrumental in a decided arousing of public interest in the library of the city. * * **Lyndonville.**—It's surprising what a parish which the doctor has pronounced dead can sometimes do. Mr. Cate of St. Johnsbury has been serving the Lyndonville parish of late and decided interest has been manifest. On Laymen's Sunday a complete service was put across by the men of the church. * * **Murray Lectureship Tour.**—We are assured that the immensely successful trip of the Murray Lectureship representatives under the direction of Rev. Frank O. Hall, D. D., of last year will be repeated the coming summer. We shall endeavor to cover different territory this year, and are planning to make the trip a series of pilgrimages to the historic denominational points of Vermont and Quebec. * * **West Halifax and Jacksonville.**—West Halifax has not had preaching for a number of years. Occasionally some one of our men has visited the parish on his own initiative, but the parish itself has not taken much active part in arranging for such services. Now, however, there comes word from there that the people are ready for an extended summer season of preaching. It is expected that Jacksonville, which has had preaching every summer for many years, will join with West Halifax in the summer pastorate. It is going to be quite a stunt to maintain interest in church services in this vicinity during the coming summer. The largest dirt dam in the world is to be built here during the coming years. Work is already begun and as soon as spring opens it is expected that the work will be carried on day and night. Six million dollars is the estimated cost of dam and power station. The water will be set back for more than ten miles, or nearly to Wilmington village. The moving of a line of railroad between Hoosac Tunnel and Wilmington is one of the simple problems of the project. * * **Goddard Seminary.**—Alumni Day was held at Goddard Feb. 22 with fine results. Decided progress is being made in the raising of the fund for the wiping out of present indebtedness and the enlargment of the endowment fund. The importance of Goddard Seminary to our denomination seems to be appealing not only to the alumni but to the public in general, and there is a larger interest in the school than has been manifest for many years. * * **New Preachers.**—Hon. James B. Estee of Montpelier has applied for and been granted a license as a lay preacher, making a distinct addition to our preaching force. Paul W. Gormley, a student at Goddard Seminary, is doing considerable supply work for us very acceptably, and will apply for a license to preach that he may go under the credentials of the Church. * * **Huntingville, P. Q.**—It is with a good deal of regret that we learn that Rev. E. A. Hoyt will not return to his pastorate at Huntingville in the spring. Mr. Hoyt did splendid work here last summer and was expected to take it up again this year. He had arranged a full schedule of services to be carried on during the winter by the young people of the parish. His determination to take up the work at Hingham, Mass., again has changed our plans considerably, but a preacher will be in the field at Huntingville with the opening of spring, we hope. * * **Annual Convention.**—For the forming of plans it is not too early to announce that the annual Convention will be held during the first full week in September. It is expected at present that the place will be Springfield.

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

March 24. Massachusetts' Men's Banquet under auspices of the State Chapter of Universalist Comrades, at Boston City Club.

April 9. Public Meeting, Massachusetts W. U. M. S., at Palmer, Mass.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1922

Previously reported	100
Portland, Me. (Congress Square)	3
Total	103

Alabama

Brewton.—March 5 was a great day. John Miller, John Obannon, Alfred Smith and Manford Blacksher, members of the Comrades, had charge of the morning service. Sam Foshee is chairman of the Washington-Japan Drive, to be held March 12-26.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. The first observance of Laymen's Sunday was a success. Horace F. Doolittle and William Miles conducted the devotional service and E. E. Smith, George L. French and Ray French, secretary of the Associated Charities, were the speakers. The subjects in order were "Why Men Go to Church," "The Layman and His Church," and "The Better Philanthropy." In the evening Rev. Frank Oliver Hall, D. D., spoke before a large congregation at a union meeting in City Hall on "The Next Three Steps in Human Progress." Dr. Hall held the closest attention of his audience from start to finish, and was accorded the unusual tribute, at a religious service, of prolonged applause. At the annual parish meeting, Feb. 22, the treasurer announced a 25 per cent increase in state contributions over last year. Increases in church and Sunday school attendance were noted, the Sunday school having trebled in three years. The Ladies' Circle increased its earnings by several hundred dollars over last year, which had been a record year for a long period. Previously unknown demands for material aid due to industrial depression have been and are being made upon the church. This aid has exceeded $25 a week since July. Repairs and improvements, as for several years, aggregated about a thousand dollars for the twelve months. Besides amounts for the Murray Fund, the parish paid $277.50 to the State and General Conventions. The legacy of the late Mrs. Kate L. Chapin yields an additional $192 for Japan. Bequests and gifts of living

members of this parish yield now over $500 a year for student aid. This will probably be increased. The church budget has been increased about 50 per cent during the past few years and money is being raised to meet it. Altogether the best year of the present pastorate!

Illinois

Elgin.—Rev. F. D. Adams, D. D., pastor. "A Modern Prophet" was the subject of the sermon preached by Charles R. Eames on Laymen's Sunday. The entire service was in the hands of the laymen. B. J. Yaffe delivered the Twenty-third Psalm in Hebrew; Dr. R. A. Adkins led in the singing, and gave a solo selection, while other Comrades assisted in the pulpit services and acted as ushers. The meeting had plenty of publicity and was most successful, except that disagreeable weather prevented the audience from being as large as hoped for, about 250 attending.

Iowa

Webster City.—St. Paul's Universalist Church is seeking a pastor. Communications may be addressed to Mrs. W. E. Brown, secretary.

Maine

Dover-Foxcroft.—Rev. J. Frank Thompson, pastor. Until last Easter, when Mr. Thompson came to us from the Winchester, N. H., church, we had been without a pastor for almost four years. The first year of Mr. Thompson's pastorate nearly ended finds the church out of debt, new heating apparatus installed, Sunday school reorganized with a corps of efficient teachers, and splendid interest and courage throughout the entire parish. Much credit is due to the pastor and the work of the ladies' organizations connected with the church.

Massachusetts

Springfield, Second.—Rev. Elmer D. Colcord, pastor. We had a splendid Young People's Day. Four Unioners, Curtis McMahon, Vivian Rogers, Carleton Cousins and Marion Holland, gave eight-minute talks, and other young people took part in the service. The Y. P. C. U. recently gave a three act play, "The Elopement of Ellen," before a large audience in Technical High School Hall. Under the leadership of Ernest Witt, Jr., the Boy Scout Troop is enjoying much success. Laymen's Sunday was observed by a large audience, when a fine program was carried out entirely by the men. H. A. Holland, N. D. Alexander and E. A. Merriam gave addresses. We have had not less than one hundred children present at Sunday school since the first of the year. On Sunday evening, Feb. 19, Vivian Rogers gave an illustrated talk on Mexico at a missionary meeting, and on Feb. 26, Thomas Suvong, a Chinese student at Springfield Y. M. C. A. College, gave a most interesting address on China. The Ladies' Circle has held two well-attended suppers, and also a public food sale in a down-town store, in the heart of the city. Members and friends of the Henry S. Lee Lodge, Knights of Pythias, attended the morning service, Feb. 26. The pastor is this year acting as chaplain of De Soto Lodge of Odd Fellows, the third largest organization of Odd Fellows in the world. A chapter of Comrades has been organized but it will be kept separate from our large and growing Princeton Men's Club.

Haverhill.—Rev. Leroy W. Coons, D. D., pastor. Laymen's Sunday was observed Feb. 26. All the trustees sat on the pulpit platform. The church was filled. Three laymen took part in the service. The collection taken for the Doolittle Home recently amounted to over $91. Thirty-five girls of the Clara Barton Guild put on a minstrel show Feb. 24, which would have made professionals sit up and take notice, and best of all, every girl in the Guild was in it.

Newtonville.—Rev. Clifford D. Newton, pastor. This church, after having been some time without a pastor, is fortunate in having secured the services of Rev. Clifford D. Newton, who comes to us from the church in Gardner, Mass., where he has made an enviable record and has been highly successful in his work. On Feb. 19, Rev. R. R. Hadley of Providence, R. I., supplied the pulpit and on the following Sunday Dr. Leighton gave an interesting and instructive sermon on the business of the State Convention. Under the new pastorate it seems certain that this church will take on new interest and enthusiasm.

Palmer.—Rev. A. N. Foster, pastor. Extensive alterations on the parish house have just been completed, and we are enjoying a practically new building for the growing activities of our church home. A "house-warming" and public reception in honor of the heads of the several departments was held Monday evening, Feb. 27. Subscriptions toward the annual parish budget amounted to $2,000 this year, as against less than $600 last year, and a healthy activity is evidenced throughout the various departments.

Framingham.—Rev. Harry L. Thornton, pastor. The first Sunday in November we listened for the first time to the newly organized vested choir of twenty-two voices, which has been furnishing music for the past three months and which has been a great help in carrying on the church service and in stimulating interest in the church. We are indebted for this new organization to Mr. and Mrs. J. A. Flanders, newcomers among us. The Ladies' Association cleared about $400 at the December fair. During January we held four vesper services which were a great success. Dr. Hall, Rev. Clarence Cowing of Malden, Victor Friend of Melrose and Dr. Tomlinson of Worcester were the speakers respectively. We feel that these services brought the church before the community in a way that put Universalism on the map in this town, for we had a new audience each night and thus our message reached a large number of the people of other churches. The effect on our own members is being felt more and more. The Y. P. C. U. gave their play, in the Gorman Theater, "Some Speed," written by Granville Hicks. They cleared almost $400. The young people have given the local church over $250, evidence of their place in the life of the church. The laymen had charge of the services on Laymen's Sunday. John Merriam presided and read the opening service; B. F. Merriam led in responsive reading; Chester A. Dunlap read the prayer and Carroll F. Merriam gave the address, "Thoughts from Other Lands," pointing out that the need of the countries in Europe was our message of the larger hope and the broader ideals of Universalism. The men sat in the body of the church. We have a fine organization of men called "The Bethany Men's Club." It is becoming a great factor in the life of the church. The Sunday school is active under the direction of Chester A. Dunlap, and the Junior Union under the leadership of Susie Hastings, who is also superintendent of the primary department. With its efficient president, Hattie Flagg, the Y. P. C. U. has been able to do many things for the church. On a recent Sunday Rev. Roger Etz was with us and spoke on the Japan Mission.

New Hampshire

Alstead.—Rev. Alven M. Smith, pastor. Comrades' Sunday was a great success when we remember this union church of Langon and Alstead is not one of our stronger churches. The habitual timidity of the laymen was so far overcome that ten men for the first time conducted the entire service, taking possession of the pulpit and warning the pastor that he was "out of a job." Four gave written and extemporaneous addresses on "The Position of the Church: How Can We Improve It?" Increased congregations and Sunday school, in which the pastor's class of men benefited, was the result. Several young people in Rev. Frances A. Kimball's class make the inauguration of a Y. P. C. U. seem possible. The Ladies' Aid is unusually active and efficient. Much of the local success here is owing to the helpful work and influence of the resident ex-pastor, Rev. Frances A. Kimball.

Newfields.—Rev. F. L. Payson, pastor. The supper served by the men, Feb. 22, proved to be one of the most successful happenings on the social side of the work that has occurred during the present pastorate. The tickets were all sold beforehand, and over fifty people sat down to the tables that the men served in abundance. A musical entertainment, with speaking by Rev. Clinton Cavell of Newmarket, was much enjoyed. This church has increased its Sunday morning attendance over 300 per cent within the last four months. The Golden Rule, an organization of boys, meets every Saturday evening for manual training and games. Through this club, attendance has been increased in the Sunday school. For several years the church

has been losing ground, removals and death having lessened its membership, but now we are on the gain and the activities have been renewed and interest increased.

New York

Utica.—Rev. L. C. Nichols, pastor. There are many activities in this church this season. A news bulletin is issued each week. A Forum has been conducted throughout the winter with several good speakers and much interest. Arthur Nash was the speaker March 10. The Sunday school has shown a healthy growth, and a goal is set for Easter. New pupils are being added each Sunday. The latest equipment has been obtained for carrying on the work. New hymnals have been purchased, which will be a great help in worship. Mr. Nichols has been called upon for a great deal of outside work. He has been appointed state chaplain of the Elks and was one of the speakers for the Community Chest Drive in Unity. Throughout the season in which automobiles can be driven, he preaches at Madison in the afternoon, a drive of twenty-five miles, and at Hubbardsville in the evening, twenty miles beyond Madison. Congregations have been large through the winter. New families have come in and are entering into the work heartily.

Dolgeville.—Rev. C. A. Moulton, pastor. The service was arranged and conducted entirely by laymen on Laymen's Sunday, Fred C. Holton giving the address of the occasion. There was a large audience and the service was most interestingly and successfully carried out. Leon Johns gave the call to service; M. A. Small conducted the responsive reading; Joseph P. Walker read the Scripture lesson and Ben R. Faville led in prayer. Special musical features included a voluntary by Mr. and Mrs. Ben R. Faville and Rush Faville, on organ, violin and cello, and a hymn by the male quartet.

Central Square.—Laymen's Sunday was observed Feb. 19. There was a large congregation, including about thirty men. The pulpit was occupied by Fred C. Carr, national secretary of the Comrades, and three local laymen, H. P. Goettel, C. J. Yorkey, and A. Donahue, assisted in the service. The choir, consisting of laymen, added much to the service. Later Mr. Carr explained the purpose and benefits derived from the Comrades organization to a group of twenty-one members of the church, and steps were taken towards forming a local chapter of Comrades.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. The usual Christmas Fair was a great success, and a little earlier a rummage sale, which the people patronized liberally, was held. At the weekly meetings of the Women's Club, five dozen garments have been made for the Halifax Infants' Home. "The Busy Bees" have also made a dozen garments for this cause. This church has a group of "The Canadian Girls in Training," a Canada-wide organization, with the four-fold purpose of training minds of the "teen" age, "spiritually, intellectually, morally and socially." On Sunday mornings at 11 o'clock, a Junior Church service is held, at which the pastor tells an interesting story which is made the text for the lesson. The pastor and his wife each have good-sized adult classes, and under the leadership of J. L. Hill, superintendent, the Sunday school is making progress. It contributes weekly to the Near East Relief, while the church itself has subscribed $180 for the adoption of three orphans, and has pledged to give further help. The annual meeting gave an interesting and encouraging account of the year's work. Former officers were re-elected. The C. G. I. T. girls recently spent a Sunday afternoon in singing and reading to the inmates of the City Home, and distributed oranges, candy and cake, to the great delight of the poor people. A splendid service was conducted Feb. 19 by the laymen. J. J. Harris, a traveling salesman, J. L. Hill, an electrician, and J. E. Shaffer, a printer, gave ten minute addresses, which were interesting and full of religious enthusiasm and thought. We are proud of our laymen. The anniversary of the establishing of the church was observed the last week in February. Mr. and Mrs. Tandberg are living for the winter at Hotel Brunswick, where they may be addressed.

Vermont

Glover.—Rev. John Kimball, pastor. Mr. Kimball, who came here from the Universalist church in Marlboro, N. H., is entering the fourth year of his pastorate. Ours is a community church made up of the three churches in the village, Universalist, Congregational and Methodist, though several other denominations are represented in its present membership. The Universalist building burned twelve years ago, and the congregation worship in the Congregational church, which has been extensively repaired. The Methodist Chapel has been converted into a fine parsonage. The Universalist society owns its old church lot and has a fund of some $7000. There is a fine spirit of unity and everything is harmonious. The pastor's salary has been increased during the past year, and congregations have increased 15 per cent.

* *

THE MIAMI GARDEN PARTY

So many people from the whole country contributed to the success of the garden party given by the Women's Mission Circle of the church in Miami, Fla., that there is more than a local interest in the outcome.

Circumstances compelled the holding of the party at an earlier date than was first intended and therefore many of the contributions came too late, but nothing is lost, as these fine gifts from churches and friends will make possible our Easter Sale and are therefore most welcome.

The Garden Party was held in the beautiful home and grounds of Mr. and Mrs. William H. Luden, of Reading, Pa. Mr. and Mrs. Luden came here for the winter, and with a generosity and hospitality which show their love for our church and their desire to serve the whole community threw open the doors of one of the most beautiful estates in this city of beautiful homes. The people responded most cordially, and the occasion was one of the most artistic social functions of the season. The material rewards of the women have not all been tabulated, but more than $500 was netted toward the building fund.

To the friends throughout the country who sent contributions of money and goods the church is deeply grateful.

* *

SUMMER PASTOR AT MURRAY GROVE

The Rev. Charles Kramer, of Cooperstown, N. Y., a minister competent, obliging and energetic, has been secured as resident pastor at Murray Grove for the

summer of 1922. This is good news for both the officers of the Association and for every guest.

Mr. Kramer is already making reservations for pilgrims to our beautiful shrine. It is expected that all of the sixty-seven rooms now available will be occupied throughout the season.

* *

MASSACHUSETTS MEN'S BANQUET

All tickets for this big affair must be purchased not later than Tuesday, March 21. The demand for tickets is very great and a large attendance is expected.

Rally! Men of Massachusetts!

Tickets may be obtained of Mr. Alvar W. Polk, 176 Newbury Street, Boston.

VICTOR FRIEND SPEAKS AT THE BOSTON MINISTERS' MEETING

If the church is going to say how business shall be run, the layman, in turn, has a right to say how the church shall be run. At any rate, the splendid address of Mr. Victor Friend of the Melrose, Mass., church before the Ministers' Meeting at Universalist Headquarters, Feb. 13, was a challenge to the ministers of the denomination. If he were to become pastor of a church, he would first of all take account of his assets and liabilities, not spending much time looking over his church plant, but certainly trying to analyze his people. He would find out who were those with ability to serve, and who were those that must be served. He would have any amount of study, conferences and thought until he had met every one whom the church could meet. In many churches lack of appreciation has stood in the way of progress. He would not fail to give the encouragement which would keep the people in service and make them feel that they were really contributing to the usefulness and success of the organization.

"Home," he pointed out, "is the greatest word in any language. I have often wondered what comes next to it—my business or my church. Ten years ago it would have most certainly been my business, but now the two are growing closer and closer together, and it is one of the most hopeful signs of the times to me that this statement applies to a larger number of business men to-day than ever before in the nineteen hundred years of the Church. My boyhood days were spent in a church atmosphere which I hated. Not until I was thirty did I appreciate the fact that there was an institution in which I could find a home and pleasant relationships, so I turned from the Church I hated and had no sympathy with, to one which I have grown more and more to love with the passing years.

"What has stood in the way of the Church coming into its own? Tradition. The other night at an entertainment in Melrose, a reader told the story of a man who had come out of mystery to build up a little run-down town. Even before he had had opportunity to demonstrate his ability and ideas he was hounded by his creditors and one cantankerous old fellow had asked, 'Well, just what is your creed, anyway?' The man from nowhere thundered out, 'Creed, I have no creed. My life is so full of religion that there is no place for creed. Religion is my principle of life—my thinking carried into daily life.' There was an instantaneous burst of applause in that audience, not because of what the reader said so much as because it typified the thing that was in their hearts.

"Recently I spent three or four days in the White Mountains, and there I talked a few moments with the lady of the house where I was stopping. There was a church in the village, she said, but no clergyman. In the next village were two churches, one a Methodist, which got out perhaps fifteen to its services, and a Congregational church which thought it had a crowd when it had a congregation of thirty. She was active in the Eastern Star, and there were several secret organizations in which her husband had great interest. 'Your adults here are well taken care of,' I said, 'but what of your children? Is there any way for them to secure religious education except through the home? Is there any way to take care of their growing needs?' She could give no answer which suited even herself.

"Why aren't there a larger number of men in your parish? Is it because what you have to bring them is so commonplace that it has no pull? You can reach the man who never would come to a Sunday morning service through the men's club and the forum class. What does it matter in what way you reach him so long as he is reached? We must reach the hearts of the people, from the littlest child to the oldest person."

* *

A RURAL CHURCH IN MAINE

Down at the south end of the Buxton road, nestled among the Scarboro trees, stands a little white church. Close by is a small green bungalow. The church is old, for one of its members, who just celebrated her eightieth birthday, says that she made her first visit to it when she was but four weeks old. Not that this active lady seems old, for you realize how young her heart is when you look into her bright blue eyes and listen to her words of wisdom. Yet the church is old, and for many a year on Sunday its bell has tolled. It is incorporated under the name of the Scarboro and South Buxton Universalist Church. Among the names of its early pew owners are Moulton, Atkinson, Berry, Deering and Milliken, all of whom have descendants worshiping here now.

The only cushioned pew in the church is owned by Hon. Augustus Moulton of Portland. Mrs. Margaret Moulton gave the land on condition that she might have any pew in the church she might choose. The doors of the ancient pews are always hospitably left open. The pulpit is the same one that in early days was brought from Portland in an ox team. From this pulpit many a distinguished man has spoken.

Recently Mrs. Edith Meserve Atkinson of Miami, Fla., presented the church with a beautiful silver communion service in memory of her great-grandfather, Daniel Moulton.

The little green bungalow, built to sustain the church in times of need, is the home of the Ladies' Aid. When the church needs a new dress of paint, a carpet, or a lamp, all it needs to do is to knock at the door of the bungalow, and the Aid finds ways and means to procure them, and the little white church is provided with necessary temporal things. Its spiritual needs are watched over by Rev. Harry E. Townsent of Westbrook. Rain or fair, through sunshine or shadow, every Sunday afternoon as the bell tolls the hour of worship Mr. Townsend enters the pulpit. The right man in the right place is what our country churches need; they need more men like Rev. Harry Townsend in the fields that are already white to harvest.

E. C. Carll.

* *

DEATH OF REV. W. W. MERRITT

Rev. W. W. Merritt died at his home in Red Oak, Ia., Jan. 11, at the age of eighty-nine years. The oldest pioneer of Montgomery County, his entire life was one of constant activity. He was one of our itinerant preachers, traveling on horseback from settlement to settlement. Ordained in Des Moines, Ia., in 1869, he became pastor of our church at Clarinda, Ia., at a time when he was the only minister in a radius of two hundred miles.

For sixty-five years he has lived in Red Oak. He was efficient in a score of active vocations. In pulpit, school-room, office, farm, legislature and lodge, he was a dominant figure. Courage and fortitude were linked in his life. Providence was kind to let him witness the fruits of his labor in the progress that took place all about him. He has left to us the heritage of a sterling manhood.

He is survived by one daughter, who lives in Red Oak.

* *

FERRY BEACH NEWS

A copy of the proposed changes in the bylaws of the Ferry Beach Park Association, to be voted on at the annual meeting, will soon be sent to the members of the Association. These changes will not affect general purposes and policies, but will make for efficiency. The first announcement as to the dates of the coming season will accompany this enclosure, together with an appeal for funds to be sent in before Easter. While the Association has made good progress financially, there is still need of increasing facilities to meet the rapidly growing attendance. It is hoped that every friend will make some donation to the work. The trustee in charge is Mrs. Celestine Gordon, 485 County St., New Bedford, Mass.

The dates now set as are follows: Official opening, Friday, July 21; first meetings, Sunday, July 23; July 24, the Y. P. C. U. National Convention will move a great part of its following and impedimenta "down in Maine," and the great Institute will open; the next week comes the G. S. S. A. Institute, and the third week the W. N. M. A. Institute. Rumors are about that Mrs. Cary and Mrs. Folsom will be on the faculty. It is nearly certain that Ruth Owens will direct the entertainment and recreational side of the work.

It is planned to have a longer season of open house than usual, and it is hoped that the Comrades will fill part of this time with

work. Ferry Beach was the pioneer in the Summer Institute idea and is the largest summer gathering of our people. Its location on the Maine sea coast is unexcelled. The 1922 season will surpass all previous sessions. Hundreds are looking ahead to their trip to Ferry Beach. There will be a grand vacation time, inspiring services and increased spiritual power for all who come.

W. R. Rowland.

* *

BOSTON UNIVERSALIST CLUB

The Boston Universalist Club "Ladies Night" will be held at Hotel Vendome Monday evening, March 13, at 6.30 p. m. The speakers will be Dr. Samuel McChord Crothers, and Hon. Herbert Parker, former Attorney-General of the Commonwealth. There will be special musical features.

Guest tickets are $2.50 and may be procured of V. A. Sears, 53 State St., Boston. Telephone, Fort Hill 5076.

This is to be one of the best meetings of the year. Plan to attend and enjoy the fellowship of the Universalist Club.

* *

Notices

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

* *

JAPAN MISSION LECTURE

The Board of Foreign Missions has a new and up-to-date illustrated lecture on Japan and our work there. It is now available for general use. There is no charge except transportation and breakage. It should be in constant demand for week-days as well as Sundays.

Make your reservations early through the Secretary of the Board, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Letter of license as lay preacher has been granted to Sarah E. Morgan

G. W. Sias, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. Horatio G. Mann, transferred from Maine Convention, Jan. 23, was accepted by this Convention, Feb. 17.

A license to preach has been granted Allen L. Carr, pastor-elect at Hartland Four Corners, Vt., effective March 1, 1922.

George F. Fortier, Secretary.

* *

WANTED

Copies of the hymnal, "Praise and Thanks," few or many, for use in the Association of the Larger Hope. Address Leon P. Jones, Clinton, N. C.

* *

Married

Macauley-MacAdam.—In Melrose, Mass., Feb. 8, by Rev. L. L. Lewis, Dr. Forrest E. Macauley and Helen Gertrude MacAdam.

Obituary

Mrs. Martha Wetherell Claflin

Mrs. Martha Wetherell Claflin, born at Norton, Mass., Aug. 7, 1849, died at Attleboro, Mass., Jan. 28, 1922. While at Norton, she joined the Unitarian church, but on moving to Attleboro, and finding no Unitarian church there, she became a member by letter of the Universalist church, which was just being started. She was one of the first members of the Benevolent Society and later of the Mission Circle. She also was the first teacher of the group which became the Mutual Helpers, and also the teacher of the Murray Class. In 1906 she went to Ferry Beach and from that time on was devoted to its welfare, becoming a life member of the Ferry Beach Park Association and a member of its Ladies' Aid. Just as long as her strength permitted, she was a regular attendant at its meetings.

Funeral services were conducted at her home in Attleboro, Rev. Fred A. Moore, her former pastor, assisting in the service. Interment was at Woodlawn Cemetery.

Oscar H. Webber

In the death of Oscar H. Webber at Yarrow, Mo., Jan. 24, Northern Missouri has lost one of its finest citizens. He always held the interest of church and community at heart. He was a trustee of the Missouri Universalist Convention, and served two successive terms in the state legislature. As farmer, teacher, and banker, he always stood ready to serve the public interest.

He is survived by his wife, Mrs. Mary Webber, and four daughters, Mrs. Randall Starkey of Washington, D. C., Mrs. S. H. Roberts, Mrs. Paul Prentice, and Lodina Webber.

Funeral services were conducted by Rev. James Houghton, and La Plata Lodge, I. O. O. F.

Mrs. Frances C. Matthews

After thirteen years of invalidism, Mrs. Frances C. Matthews, widow of Major T. S. Matthews of Jackson, Ohio, died, Dec. 9, 1921. Born of Universalist parents, she joined the church in Rutland, Ohio, about 1860. Most of her life, however, was spent far from any church of her faith. Her weekly sermon was from her church paper, which was always found in her home.

A woman of rare qualities of mind and character, to the last the soul dominated the failing body, making her presence always a blessing, her personality the more keenly missed. Two daughters and a son survive her. Services were conducted at her home by Dr. J. C. Jackson of the Methodist Church, a long-time friend.

Mrs. Myra Burnham

Mrs. Myra Burnham died at her home in Henderson, N. Y., Jan. 9, after a five months illness. Funeral services were held in the Universalist church, Rev. Harriet E. Druley officiating.

Mrs. Mary Murry McDavitt

Mrs. Mary Murry McDavitt, born Aug. 20, 1849, died Jan. 12. She is survived by her husband, Asa W. McDavitt, and three sons, Fred N. of LaCrosse, Mo., Lavern of Knoxville, Ill., and Rev. Arthur W. McDavitt, pastor of our church in Racine, Wis. Mrs. McDavitt was a member of the church in Macon County from its organization. The family have always been prominent in the activities of the denomination.

Funeral services were conducted by Rev. James Houghton at Elmer, Mo., Jan. 14.

Mrs. Flora Houston Allen

Mrs. Flora Houston Allen died at her home in Rochester, Minn., Jan. 9. She was born in Portsmouth, Ohio, April 17, 1834. When the family moved to Pendleton, Ind., she attended Pendleton Seminary. Here she met, and at the age of twenty-one married, W. A. Allen, who soon after completed his course in Harnamin Medical College. The young couple moved to Plainview, Minn., where Dr. Allen built up a large and successful practise. In 1872 they went to Rochester, Minn., where Mrs. Allen joined the Universalist church, and for fifty years has been an active and faithful member.

She is survived by her husband, and one son and a grandson. Services were conducted at the home by Rev. Ernest M. W. Smith, and at the grave by Rev. W. W. Bunge, a long time friend.

Cyrus F. Osgood

Cyrus F. Osgood died at the age of seventy-nine years at his home in Hammonton, N. J., Feb. 14. Coming to Hammonton over fifty years ago he soon became identified with the best forces and institutions of the town. He established the Osgood shoe factory in 1871 and had continued successfully in that business ever since, enjoying the confidence and fellowship of his employees. He entered into public life and held many positions of public trust. For twenty-five years or more, he was a Chosen Freeholder of Atlantic County, the choice of citizens, irrespective of party. For a like length of time he was president of the Board of Education, an officer for some years of the Workingmen's Building and Loan Association, postmaster, commander of Gen. D. A. Russell Post, G. A. R., and the oldest continuous member of M. B. Taylor Lodge, F. and A. M. He was also an officer of the People's Bank of Hammonton.

For years he was a member and deacon of the Universalist church in Hammonton, and one of its faithful supporters, rejoicing in every advance in the work and life of the church. His pocketbook helped largely to keep the organization going.

Two daughters survive him, Grace, and Mrs. Mary Taylor of Washington, D. C. Funeral services were held at his home Feb. 18, conducted by the Masonic Lodge, F. A. Funston Post, American Legion, attending.

Elijah A. Newell

Elijah A. Newell, one of the oldest members of the Springfield, Mass. (Second), Church, died Jan. 12. For thirty-five consecutive years, Mr. Newell was city clerk, holding a splendid record for conscientious public service. He was a member of the Odd Fellows, the Masons, the Veteran Firemen's Association and the E. K. Wilcox Post, G. A. R. At one time he was editor of the *Springfield Union*, and was widely known throughout the commonwealth.

The name of his wife, who died in 1905, will always be closely associated with the early days of the Springfield Second parish.

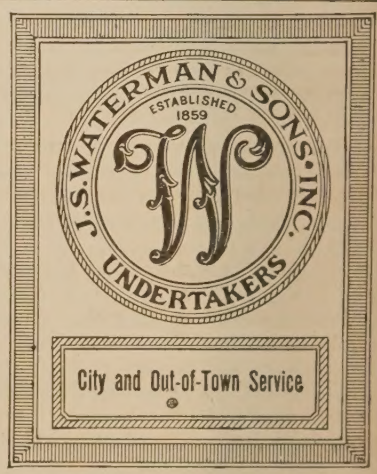
Mr. Newell leaves a son, Harry T. Newell, a daughter, Mrs. Herbert A. Holland, and three grandchildren.

Private services were held at his home, and public services in Grand Army Hall, Jan. 14, Rev. Elmer D. Colcord officiating. Impressive parts of the service were the presence of the platoons of the city firemen, and the G. A. R. ritual, which was conducted by Commander Witherell.

Hattie N. Lord

Miss Hattie N. Lord, for many years a member of the Hallowell, Me., church, died at her home, Feb. 22, at the age of seventy-six years. Unselfish always, lovely in character, spiritually minded, she was much beloved by a large circle of relatives and friends.

The funeral was held at the home of her niece, Mrs. Carrie Fitzsimmonds, Feb. 24, the Rev. M. L. Hadley officiating.



WANTED

Twenty-five or more copies of the service book, "The New Altar," in usable condition. Communicate with
ARTHUR E. FORBES, South Paris, Maine.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price; and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
176 *Newbury St.*
Boston, Mass

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 Send for Catalog.

Offering Envelopes for Easter

Size 2 1-2 x 4 inches. Attractive design printed in colors. Price 40 cents per 100.

Order of

UNIVERSALIST PUBLISHING HOUSE

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium, with competent instruction, provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B. Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL.D., *President.*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial raining, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

ourses leading to the Degrees of B A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificate of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

Landlord: "You didn't pay the rent for last month."

Tenant: "No? Well, I suppose you'll hold me to your agreement."

Landlord: "Agreement! What agreement?"

Tenant: "Why, when I rented, you said I must pay in advance or not at all."—*Detroit Free Press.*

* *

The newly elected president of a banking institution was being introduced to the employees. He singled out one of the men in the cashier's cage, questioning him in detail about his work, etc.

"I have been here forty years," said the cashier's assistant, with conscious pride, "and in all that time I only made one slight mistake."

"Good," replied the president. "Let me congratulate you. But hereafter be more careful."—*Wall Street Journal.*

* *

"So you loved and lost?"

"Well, no, I didn't lose exactly. You see, when she returned my presents, she accidentally put in some of the other fellow's."—*St. Louis Christian Advocate.*

* *

New York might begin her advertising campaign with this slogan: "Don't go West and get held up. Come to New York.—*New York Evening Post.*

* *

Commissioner Enright blames judges, well-meaning philanthropists and the parole system for the wave of crime. Personally we're inclined to blame the criminals.—*Brooklyn Eagle.*

* *

If ever we get ambitious and start out to break a record, it will be the one the neighbor plays about 11 p. m.—*Kingston Whig.*

* *

The only difference between stumbling blocks and stepping stones is the way you use them.—*Newspaper Enterprise Association.*

* *

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church.—*London Opinion.*

* *

A restaurant in Butler, Mo., displays this sign:

"Don't divorce your wife because she can't cook.
Eat here and keep her for a pet."—*Pacific Retail Adviser.*

* *

A Long Year—Eleven years more of life were enjoyed by the average American in 1910 than in 1855. (From our own *Literary Digest*, sent in by a kind reader.)—*Literary Digest.*

SOME UNIVERSALIST BOOKS

Applied Evolution. By Marion D. Shutter, D. D. A book that will answer many questions that perplex intelligent people. $1.00.

Bible Threatenings Explained. Passages of Scripture sometimes quoted to prove endless punishment shown to teach consequences of limited duration. 25 cents.

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Theological Discussion. Is the doctrine of endless punishment taught in the Bible? A series of letters between Rev. E. S. Ely (Presbyterian) and Rev. A. C. Thomas (Universalist). 50 cents.

Endless Punishment. In the very words of its advocates. By Thos. J. Sawyer, D. D. 50 cents.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.50.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

John Murray, the Cornerstone of the Universalist Church. The Life of Murray by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents, leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachings of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B. Thayer, D. D. 75 cents.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

Human Destiny as Conditioned by Free Will. A discussion by Lyman Abbott, Eric Waterhouse and Wm. G. Tousey. 30 cents.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 25 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism and the Universalist Church. A brief statement of the history and teachings of the Universalist church. By J. C. Adams, D. D. 30 cents.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Walks About Zion. Essays on the origins, histories, creeds and deeds of the prominent Christian denominations. By I. M. Atwood, D. D. 50 cents.

Which Way? A Study of Universalists and Universalism. By L. B. Fisher, D. D. $1.00.

Wit and Humor of the Bible. A literary study. By M. D. Shutter, D. D. 50cents.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street **Boston, Mass.**